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## ABSTRACT OF INTERESTING FACTS RELATING TO THE NEW TESTAMENT.

(Continued from page 585.)

SEC. VI.—*Critical Editions of the Greek Testament.*—Mill, Kuster, Bengel, Wetstein, Matthæi, Alter, Birch, Griesbach.

AFTER the publication of the beautiful Elzevir edition of the New Testament in 1624, the learned world appeared to remain satisfied with the Received Text, as if it were absolutely perfect and incapable of improvement, till the commencement of the eighteenth century, when the text of the New Testament again became the object of diligent and accurate revision.

1. The first thing, which roused the attention of the learned to this interesting inquiry, was the appearance of the celebrated edition of Dr. John Mill, which was published at Oxford, A. D. 1707. It was the fruit of thirty year's laborious application; and the author survived the publication but fourteen days. He was encouraged and assisted in the work by Dr John Fell, bishop of Oxford. He took as his text the third edition of Stephens; and from ancient manuscripts, versions, and quotations, he has collected a-

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bout thirty thousand various readings, which he has printed under the text. His collations are made with great diligence, sagacity, and fidelity. In his Prolegomena he introduces a description of the Canon of the New Testament, a history of the text, and an account of his own undertaking. He was the first writer, who gave an accurate and clear account of the manuscripts and other authorities, which he used. He made no alteration in the text; but his opinion on particular readings is contained in his Notes and Prolegomena. Michaelis says, that with Mill's edition commences the manhood of criticism, with respect to the New Testament; and that this work is absolutely necessary to every critick.

2. Ludolphus Kuster, A. D. 1710, published at Rotterdam, a new and correct edition of Mill's Greek Testament, enriched with various readings from twelve manuscripts not collated by Mill, some of which were of considerable antiquity and value.

3. John Albert Bengel published a critical edition of the Greek Tes-



tament at Tubingen, A. D. 1734. He was a man of great ability and learning, and of high character for integrity and piety. He made considerable improvements in the Received Text; but, that he might not be charged with arbitrary innovation, he made it a rule to introduce no alteration which had not been sanctioned by some printed edition, excepting in the Apocalypse. Select various readings he placed at the bottom of the page, distinguishing their various gradations of authority by the five first letters of the Greek alphabet—(α) expressing that the reading was, in his estimation, genuine, (β) probable, (γ) uncertain, (δ) improbable, and (ε) certainly spurious, though by some criticks approved. The excellence of Bengel's character, and the orthodoxy of his sentiments, brought biblical criticism into repute among the German theologians. Bengel's various readings are chiefly taken from Mill, with the addition, however, of some valuable ones of his own, collected from manuscripts and other authorities. His "Introductio in Crisin" contains a clear, concise and correct account of manuscripts and editions, together with some excellent critical rules.

4 The celebrated edition of John James Wetstein was published at Amsterdam in two volumes folio, A. D. 1751, 1752. Of this edition Michaelis says, that "it is of all editions of the Greek Testament the most important, and the most necessary for those who are engaged in sacred criticism." And his learned and acute translator and annotator, Dr. Herbert Marsh, speaks of it as "a kind of standard in sacred criticism." It was the original intention of Wetstein to have printed his text from the Alexandrine manuscript; but the high estimation in

which he at first held this manuscript being abated, he abandoned this design. He afterwards proposed to have published a new and improved text; but being dissuaded by his friends, lest it should excite the clamour of bigots, he at last determined to adhere to the Received Text, that is, to the Elzevir edition of 1624.

Immediately below his text he has placed those readings which he regards as genuine, and which in his judgment ought to be introduced into the text. Below these are arranged his collection of various readings with their respective authorities. In this respect, it is allowed that he has done more than all his predecessors together. He has collected most of the readings which had been published before, and has corrected many of the errors of Mill. To these he has added a great number of original readings from manuscripts and versions collated either by himself or by his friends. He was the first who collated the Philoxenian Syriack version from the manuscript at Oxford, and he examined with the most persevering assiduity the Ephrem manuscript in the Imperial Library at Paris. He has also introduced into his various readings the critical conjectures of others, but has added none of his own. Some inaccuracies have been detected in these collations, which in a work of such great extent it was impossible to avoid. But, upon the whole, Wetstein is entitled to the character of a laborious, sagacious, and faithful critick. A. D. 1763, an edition of the Greek Testament in quarto was published in London by Bowyer, the learned printer, in which those alterations are introduced into the text which were proposed by Wetstein as the true readings.



Underneath the various readings in Wetstein's edition, are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classicks, and of quotations from the Talmudists, which tend to elucidate the idioms of the language or the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information. It is computed that the quotations in Wetstein's volumes amount to upwards of a million.

The Prolegomena are prefixed to the first volume. They are learned, copious, and judicious; but they are deficient in urbanity, and discover too much of an angry and contemptuous spirit towards his opponents. He first gives an interesting account of ancient manuscripts in general, and of the condition in which they are commonly found. After which he proceeds to describe briefly, but correctly, the manuscripts which have been collated to correct the text of the New Testament distinguishing those which are written in uncial or capital letters by the great letters of the alphabet, viz. A. for the Alexandrine, B. for the Vatican manuscript, &c. and marking the manuscripts which are in small letters by numeral characters. He then gives some account of ancient versions, and of the ecclesiastical writers, of whose quotations from the New Testament critics have availed themselves. After which follows a detailed description of former editions of the New Testament; and the whole concludes with an account of his own undertaking, and a defence of his character. These Prolegomena have been republished by Dr. Semler in an octavo volume,

augmented with Notes by the learned editor.

5. Between A. D. 1782 and A. D. 1788, Christian Frederick Matthai, formerly professor in Moscow, and afterwards in Wittenburg in Saxony, published an edition of the Greek Testament in twelve volumes octavo, with various readings from Moscow manuscripts, which had not been before collated: to which he has added critical remarks, and a copy of the Vulgate from a Demidovian manuscript. Some of these manuscripts are of considerable antiquity; they have been collated with great care, and contain some curious and important various readings.

6. A. D. 1786—1787, Professor Alter of Vienna published a critical edition of the Greek Testament in two volumes octavo. The text of this edition is the Vienna manuscript, which is preserved in the Imperial Library: it contains the whole of the Old and New Testament, and is a manuscript of considerable reputation, though it is suspected of having been altered from the Latin copies. Where the text of this manuscript is evidently erroneous, the professor has corrected it from Stephens's edition of 1546. And four chasms in the Book of Revelations he has supplied from another manuscript. He has collated this with others in the Imperial Library, and has noted their various readings, together with those of the Coptick, Slavonian, and Latin versions.

7. A. D. 1788, Professor Birch of Copenhagen published a splendid edition of the four Gospels, in Greek, in folio and quarto. The text of this edition is taken from the third of R. Stephens, A. D. 1550, and the various readings were collected from a considerable num-



ber of manuscripts in France, Italy, Spain, and Germany, by Professors Birch, Adler, and Moldenhawer, who travelled for this purpose at the expense of the king of Denmark. It is a truly magnificent work, and of the highest importance to Scripture criticism. Its chief value consists in the copious extracts which it contains from the celebrated Vatican manuscript, which had never before been thoroughly examined, but which was now completely and very carefully collated by Professor Birch himself. Its value is likewise enhanced by many extracts from an ancient version discovered by Professor Adler in the Vatican Library, to which he gives the name of the Jerusalem-Syriack, and the readings of which remarkably coincide with those of the Cambridge manuscript. The Vatican copy of this version is dated in the eleventh century, but the version itself is computed to have been made not earlier than the fourth, nor later than the sixth century. The second volume of this princely edition, which was expected to appear soon after the publication of the first, was prevented by a dreadful fire at Copenhagen, which put a stop to the work. But in the year 1798 Professor Birch published his collection of various readings in a separate volume without the text.

8. The first edition of the Greek Testament by Dr. John James Griesbach, in two volumes octavo, was published A. D. 1775 and 1777. The second edition, very much enlarged and improved, appeared A. D. 1796 and 1806.

This is an edition of unrivalled excellence and importance, the publication of which will constitute a memorable æra in the history of Scripture criticism. In the construction of this admirable work the learned editor had two objects in

view. The first was to exhibit to the publick a text of the Greek Testament as correct, and as nearly approximating to its original purity, as it could be made by the assistance of that immense quantity of critical materials, which had been accumulating during the last century. And, secondly, to compress a great mass of critical information into as narrow a compass as possible, in order to bring it within the reach of those, who could not afford either the time, the labour, or the expense, which would be necessary to collect it from those numerous and expensive volumes, in which it was diffused.

As the basis of his own edition, Dr. Griesbach has selected the Elzevir text, 624, every, the most minute, variation from which, he carefully notes. No alteration is admitted, which is not fully warranted by the established laws of just and rational criticism. All conjectural emendations are excluded from the Text, though a few, by way of specimen, are admitted into the Notes. If any of the words of the Received Text are omitted or changed, these words are inserted in a large type, in what he calls his inner margin, which in the printed page is immediately below the text; and the authorities for every alteration are inserted in the collection of various readings at the bottom of the page. Where new words are introduced into the text, they are printed in a smaller type: and to some passages which are not expunged from the text he has prefixed marks expressive of their doubtful authenticity. Many various readings which, though probable in themselves, the learned author has not thought fit to introduce into the text, he has inserted in his inner margin, with signs pre-



fixed to denote their greater or less degrees of probability. And he has noted with asterisks those passages in the text, in which a variation in the punctuation produces a considerable change in the sense. After all, he does not presume to affirm that he has exhibited a perfect text; he only professes to have made the best use in his power of the materials in his possession, for correcting and improving the Received Text, fairly stating the grounds of his own decisions, and leaving others to form their own opinion.

The various readings, and the authorities by which they are supported, are placed below the inner margin. They are collected from nearly four hundred manuscripts, besides ancient versions and ecclesiastical writers. In the selection of these readings Dr. Griesbach has made use of the collections of all his learned predecessors, to which he has added a very considerable number extracted by himself from many of the most ancient manuscripts and versions, and from the early ecclesiastical writers, and particularly from the works of Origen. In his second edition he has greatly enlarged and improved his collection of readings and authorities from the valuable publications of Alter and Matthai, but especially from the splendid edition of Birch. The learned editor does not form his judgment of the probability of a reading, solely from the number, or even from the antiquity of manuscripts by which it is supported; but he also takes into consideration the edition or family to which a manuscript belongs,—a circumstance which is of indispensable necessity to a right decision of the question. The readings exhibited by Griesbach are avowedly a selection of those only which are of the greatest importance. But he

has omitted none which could be of use either to ascertain the true reading, or to illustrate the sense or the phraseology of the sacred writer, or to settle the affinity of the manuscript. He adopts Wetstein's plan of distinguishing uncial manuscripts by great letters, and the rest by numeral characters; and to save room, where a reading is supported by a great number of copies, he specifies particularly only a few of the principal, to which he annexes the total number of the remaining authorities. By these methods he has contrived to compress within the limits of two octavo volumes as much critical information as is often contained in as many folios. Griesbach's edition, however, though it contains in a narrow compass a vast body of useful instruction, does not entirely supersede the labours of former editors, and particularly of Wetstein, whose learned and incomparable Notes still retain all their original value.

To the first volume are prefixed the Prolegomena, in which the learned editor gives a clear and succinct history of the origin of the Received Text, and ably justifies the exertions of himself and others to correct and improve it: justly alledging, that neither the Complutensian editors, nor Erasmus, nor Robert Stephens, nor Theodore Beza, nor the unknown editor of the Elzevir edition, made any pretensions to inspiration or infallibility, and that modern editors enjoy advantages for correcting the text far beyond the reach of the original publishers. He then states at large the design, which he had in view in his edition of the Greek Testament: viz. to exhibit an improved text, accompanied with a copious selection of various readings, condensed into as narrow a compass as could be done consist-



ently with perspicuity, in order to furnish a manual for critical students of the sacred writings. He next lays down the rules to which critics by long experience have learned to adhere, in forming a judgment concerning the probability or improbability of a various reading; and here he introduces a brief, but perspicuous and curious account of the distinction of ancient manuscripts into different editions, classes, and families, according to their affinity with the copies which were in use at Alexandria, at Constantinople, or in the West of Europe; a careful attention to which distinction is an essential qualification in a Scripture critick. The learned Professor then proceeds to describe the method which he has pursued in compiling his edition of the Greek Testament, to which he adds the particulars in which the second edition differs from and excels the first, which was published twenty years before; and that not merely by an improved arrangement, but chiefly by a very considerable addition of important various readings from the celebrated Vatican, Vienna, and Moscow manuscripts, the Sahidick, the Jerusalem-Syriack, the Coptick, the Slavonick, and the old Latin versions, and likewise from the works of the Fathers, and particularly of Origen, for which he is indebted to the learned labours of Alter, Matthai, Birch, Adler, Sabatier, Blanchini, Dobrowski, and others, together with his own renewed and indefatigable attention to the subject. In consequence of which, he has been enabled to correct the errors of the former edition, to amend the text, and to enrich the notes. He concludes with a distinct enumeration of manuscripts and versions, accompanied with brief remarks. In his preface the learned editor expresses his gratitude to his

Grace the Duke of Grafton for his liberal patronage of the work. This is one of the numerous obligations under which sacred literature has been laid to the munificence of that illustrious nobleman, and for which he is entitled to the cordial acknowledgments of every lover of truth and enlightened friend of the Christian Religion.

*Sec. VII.—Great Number of Various Readings.—Inferences.—Propriety of editing a Correct Text.—Griesbach.—Newcome.—The present Version.—Conclusion.*

THE number of various readings collected by Dr. Mill is computed at thirty thousand. And it is reasonable to believe that since the publication of his celebrated edition, a hundred thousand at least have been added to the list, by the indefatigable industry of those learned critics who have succeeded to his labours, and by the great extension of the field of their operations in consequence of the additional number of manuscripts and versions which have been since discovered and collated.

These various readings, though very numerous, do not in any degree affect the general credit and integrity of the text: the general uniformity of which, in so many copies, scattered through almost all countries in the known world, and in so great a variety of languages, is truly astonishing, and demonstrates both the veneration in which the Scriptures were held, and the great care which was taken in transcribing them. Of the hundred and fifty thousand various readings which have been discovered by the sagacity and diligence of collators, not one tenth nor one hundredth part, make any perceptible, or at least any material va-



riation in the sense. This will appear credible if we consider that every, the minutest deviation, from the Received Text has been carefully noted, so that the insertion or omission of an article, the substitution of a word for its equivalent, the transposition of a word or two in a sentence, and even variations in orthography, have been added to the catalogue of various readings.

In those variations, which in some measure affect the sense, the true reading often shines forth with a lustre of evidence, which is perfectly satisfactory to the judicious inquirer. In other cases, where the true reading cannot be exactly ascertained, it is of little or no consequence, which of the readings is adopted, v. g. whether we read Paul the servant, or Paul the prisoner of Jesus Christ, Philem. ver. 1. Also, where the various readings are of considerable importance, consisting, for example, in the omission or addition of sentences or paragraphs, the authenticity of the rest of the book remains wholly unaffected, whatever decision may be passed upon the passages in question. Thus the genuineness of the gospel of John continues unimpeached, whatever may become of the account of the pool of Bethesda, or, of the narrative of the woman taken in adultery.

The various readings, which affect the doctrines of christianity, are very few : yet some of these are of great importance ; viz. Acts, xx. 28 ; 1 Tim. iii. 16 ; 1 John, v. 7. Of those passages, which can be justly regarded as wilful interpolations, the number is very small indeed : and of these, the last mentioned text, 1 John, v. 7, is by far the most notorious, and most universally acknowledged and reprobated.

Upon the whole, we may remark, that the number and antiquity of the manuscripts which contain the whole or different parts of the New Testament, the variety of ancient versions, and the multitude of quotations from these sacred books in the early christian writers, from the second century downwards, constitute a body of evidence in favour of the genuineness and authenticity of the Christian Scriptures, far beyond that of any other book of equal antiquity.

Nevertheless, the immense number of various readings in the text of the New Testament, many of which cannot be satisfactorily settled by the most unwearied assiduity or the acutest sagacity of critical investigation, demonstrates that no superstitious regard is due to the mere language of the Received Text, which like the works of other ancient authors, is open to rational and liberal criticism. Ignorant and injudicious persons are sometimes apprehensive that men's regard to the christian religion will be impaired, and their veneration for the Scriptures diminished, if the infallibility of the Received Text is called in question. But intelligent and well-informed readers are apprised, that the great practical truths of the christian religion do not rest upon verbal niceties, but consist in obvious conclusions from notorious and well-established facts. The apostolick summary of the christian faith is, "that God will judge the world in righteousness by the man whom he hath ordained, whereof he hath given assurance to all men in that he hath raised him from the dead." This doctrine beams forth with unclouded splendour from every page of the New Testament, whatever becomes of the correctness and accuracy of the Received Text.



And whether greater respect be shown to the writers of the Christian Scriptures and to their works by adopting as infallible the imperfect editions of Erasmus and Stephens, of Beza and Elzevir then by endeavouring to approximate as nearly as possible to the apostolick originals by a sober and judicious use of the ample materials which the labours of the learned have supplied for the purpose of rational criticism, let candour and good sense determine. In some few instances the a teration of the Received Text is indispensably requisite, in order to correct the erroneous impression conveyed by a false reading : and in all cases a change is desirable where the proposed alteration is supported by competent evidence. If it be justly regarded as a useful and an honourable office to publish a correct edition of the works of a classical author, it cannot surely be reckoned less important, or less honourable, to exhibit the text of the sacred writings in a form as nearly

as possible approaching to the original standard.

Upon these principles Professor Griesbach undertook, and notwithstanding the loud clamours and malignant opposition of many, he persevered in, and completed, his great work of publishing a corrected Text of the New Testament, with the various readings and authorities subjoined, for which he is entitled to the warmest thanks of the whole Christian world. Upon the same principles the late Dr. Newcome, Archbishop of Armagh and Primate of all Ireland, printed what he modestly calls *An Attempt toward revising our English Translation of the Greek Scriptures*, in which he professes generally to follow the text of Griesbach : the publication which was, however deferred till after the descease of that venerable and learned prelate, in deference, as it has been rumoured, to the opinions of some persons high in authority and rank, who were fearful of disturbing vulgar prejudices.

*For the Anthology.*

## REMARKER, No. 39.

POLITICAL bigotry, reduced to definition, may be described and considered, as the result of that wilful or venial error or mistake, which induces the bad, and compels the weak to ascribe to and expect from none but such as think and act like themselves, those high and sacred principles and purposes, which are justly regarded as constituting the essence, and indicating the object of patriotism.

Political bigots are, with few ex-

ceptions, perhaps I should rather say, that, in every instance, they are either cheats or dupes. The zeal of the former arises from their ambition, while the latter and the paradox, palpable as it may seem, challenges belief, derive their ardour, not less from the tame and servile submission with which they receive, than from the indefatigable perseverance displayed by them in executing the commands of their superiours, the aspiring knaves.



But as their motives are different, so the means and views of these two kinds of patriots, for patriots they, indeed, call and, perhaps, think themselves, are distinct.

On the effects and ends arising from and sought by the zeal of the lower order of political bigots, it were useless to descant. It is the creed, as well as the design, so far as it can be learned from the conduct of those, who belong to the first rank of political bigots, which presents a subject, worthy, in both its parts, of a discussion, far more elaborate and minute, than the limits of an essay admit.

But, before I proceed to the remarks about to be offered on these topicks, it may not be improper to observe, that such and so versatile in its nature and accidents is this species of bigotry, that its subjects, whenever their circumstances appear to require and sanction such transformations, can easily assume the shapes, and exhibit and support in their full and perfect proportions and relations, the characters not only of the two extremes, but also of all the intermediate vices and follies, from the simpering apologist for the foulest debauchery, to the foaming fanatick, who, to shew his sincerity, bawls himself hoarse against the indulgence of those pleasures, which, so far from criminal, are, beside their innocence, eminently productive of health and cheerfulness.

It is when it appears in the guise, and conforms its conduct to the maxims of fanaticism, that bigotry of this sort discovers and exerts its most rancorous malignity. At that deplorable crisis, when the majority of its citizens are political bigots, acting from the brute impulse of political fanaticism, then it is that the safety, the prosperity, the liber-

ty, the honour of a country, each and all of them are endangered almost to inevitable destruction, by attempts to impose in wanton experiment, on a whole people, the miserable *whimsies* (they do not deserve the name, nor do I call them *theories*) of such statesmen as are much fitter to make mouse-traps and toast cheese to bait the same therewith, than to direct the pursuits and control the destinies of a nation. It is then that the distinctions, which beautify and preserve society, are, because they *designate* genius, learning, honour, virtue, piety, long-tryed fidelity, and well-attested valour, exploded as so many palpable violations of the rights of man. And then too it is, that, no longer disguising their wishes, or concealing their nefarious projects in a stifling secrecy, the authors and advocates of civil discord come boldly forward, and, addressing the idle, the worthless, and abandoned, of every rank and species, exasperate the worst and fiercest of their animosities; till, having heated the malice of the rabble to a degree of madness that disdains restraint, these engineers of ruin direct the popular fury against the strength and pride, against that native honour and inalienable magnanimity, which characterise the higher orders of a community, and constitute its defence and ornament.

Political bigotry, in high ferment, and when exalted to the full and bubbling effervescence of political fanaticism, is of all the perverse affections incident to human nature the most formidable and mischievous. It operates like witchcraft: it enchants, it besots and embrates with a sorcery more certain, more fatal and resistless, than the cup of Comus "with many murmurs mixed," or all the wiles and charms,



the potent herbs and magick songs of Circe and the Syrens. To effect and secure its usurpation and stern, relentless despotism, reason is dethroned; and, stripped of their authority, their awful honour, and sacred, inviolable majesty, virtue and piety are left naked and exposed to the mercy of the most remorseless of all democracies, the democracy of lawless passions and implacable prejudices. When its favourite, might I not say, its exclusive object, the elevation of the unworthy to trust and power, presents itself, the longings of this rabid affection, seem indignant of control. The whole man is inflamed to frenzy; the tumultuous emotions of his bosom display themselves by every action, and appear and threaten in all his limbs and motions,

Tremat artus,  
Conlectumque premens volvit sub naribus ignem.

In their versatility, the resemblance between political and religious bigots, is strong enough to convince the most obstinate doubter, that the cause, which produces the former, has an efficiency, not indeed exclusive of, but directly concurrent with the cause usually considered as producing the latter. For where, (the question is general, and none, I hope, will accuse or even suspect me of any personal allusion in asking,) where is the religious bigot, who, if his envy, his jealousy, his revenge, or any other of the detestable motives, that naturally actuate persons of this description, should prompt to such a strange variety and rapid succession of metamorphoses, would scruple or hesitate for a moment to shuffle off his gravity, and, as his situation should permit, to appear by turns in every shape and station of cunning and

hypocrisy, till, having at last sunk to the character, he should become willing to take the name, and stand ready to discharge the office of a spiritual pimp.

Of the sentiments openly and with a shameless and unblushing effrontery avowed by political bigots, it is not possible to speak, and if it were possible, it would betray something more than a tacit acquiescence in their truth, to speak of such sentiments, without a degree of indignation, that almost suffocates. They are sentiments such as cannot, such as never did and never will find their way into any honest mind.

One of the articles, (they perhaps would speak and boast of it, as the principal and discriminative article) of their creed is, that every man, whose opinions happen to differ, though the shades of difference might elude the severest scrutiny, from the formulary adopted and imposed by these champions of orthodoxy, is a political heretick, and as such, not only deserves their censure, but requires and justifies such inquiry and punishment, as they are pleased to institute and inflict.

But the lenity of these inquisitors is not without her twin and sister virtue. For such and so liberal is their charity, that every one

Brontesque, Steropesque, et nudus membra Pyracmon.

who has blown at their bellows, and toiled, and sweated, and panted almost to suffocation and instant death over the foul smoke and fierce heat of their infernal fires, and wielded, till his strength failed, and he could no longer wield their hammers and sledges, in order, on their anvil, to forge his opinions into something, which they call consistency; opinions, which, by the way,



and to push the allusion, if it will bear it, a little further, too often, in their wild, unnatural mixture, resemble the thunder of the Cyclops :

Tres imbris torti radios, tres nabis aquosæ  
Addiderant, rutili tres ignis, et alitis  
Austri.  
Fulgores nunc terrificos, sonitumque,  
metumque  
Miscebant operi, flammisque sequacibus  
iras.

None but such persons, and of such tenets, are, according to the test of political bigots, considered as patriots.

The Remarker finds it impossible, at present, to pursue the subject. His last metaphor—and this apology, which he is constrained to offer, will, he hopes, protect him from the suspicion of idleness—his last metaphor, he is sorry to say, has left him almost breathless. If, however, he should recover from his present exhaustion, the Remarker will, in some future paper, resume the subject, and endeavour, from their actions, to ascertain the objects of those, who rank in the higher class of political bigots.

## MEMOIRS OF PAULUS MANUTIUS,

THE SON OF ALDUS.

THE labours of the Aldine press, were not materially affected by the death of its founder. Andreas Asulanus, who had undertaken the care of the four young children of Aldus, continued the business, which he conducted with great alacrity, assisted by his two sons Francis and Frederick. Filled with an ardent and laudable emulation, they paid the greatest attention to their editions; they first undertook to complete those which were already begun, and to produce the great number of revisals and collections which Aldus had left; they were also careful to notice in their prefaces those editions to which he had contributed by anticipative labours. Although inferior in knowledge to Aldus and to his son Paulus Manutius, most of their editions, prove them to have been deficient neither in learning nor industry. In Greek, Pausanias, Strabo, the Greek Septuagint, different commentaries on Aristotle, Plutarch, Artemidorus.

Apollonius Rhodius, Æschylus, Xenophon, Galen, Hippocrates, published for the first time; in Latin, Terence, Livy, Plautus, Pliny, Celsus, Macrobius, Priscian, Silius Italicus, Valerius Flaccus, Claudian, Justin, Quintus Curtius, Suetonius, Ausonius, and many other works in Greek, Latin, and Italian, most of which were printed for the first time, employed their presses.

During the management of Andreas Asulanus, the sons of Aldus passed their childhood, and made some progress in their education. The time which they spent at Asola with their mother, was not favourable to their advancement in literature; what they then learnt would have been rather injurious than useful, by vitiating their taste, had they not been early removed to Venice, where Paulus Manutius in particular, was kindly received and assisted by those who had been the sincere friends of his father, and who were celebrated in every branch of litera-



ture in that city, which was then the seat of learning and the arts. The ardour with which he applied to the study of eloquence, greatly injured his already feeble constitution, the effect of which was rendered doubly distressing, by his physicians prohibiting him the use of books. At length, after two years, his health was greatly restored, and he resumed his studies.

Scarcely recovered from his illness, he experienced difficulties of another nature, not less afflicting, which he calls "*domesticas controversias*," Ep. Saulio 1, 3. He explains himself no further, but from the inactivity of the press during the years which succeeded the death of Andreas Asulanus, which happened in 1529, it appears that there was some disagreement in their family, occasioned by the discussions relative to a division of the property of Aldus and of Andreas, whose interest in the printing-office had hitherto been united. It is also very probable that the two uncles, Francis and Frederick, accustomed for fourteen years to rule as masters in the office, and to style it in their prefaces "*nostra officina*," considering themselves the exclusive proprietors of it, regarded with a jealous eye the young heirs of Aldus, who, considering their natural right to the office which was founded by their father, was resolved not to withdraw their just claims. From this difference of opinion resulted many disputes, which continued till 1533, when Paulus Manutius, then only twenty-one years of age, reopened the office, which had been shut, since the year 1529, and from that period showed a superiority which announced his future greatness. He conducted the office in the name and for the advantage of the united heirs of Aldus and of

Andreas, "*In aedibus haeredum Aldi et Andreae Asulani soceri*," but this union of interests did not long continue. The quarrels of the two families subsided only for a short time; they were renewed in 1537, and the Aldine press was again unemployed during this and the two following years. At length in 1540 the partnership was dissolved, and the business resumed in the name of the sons of Aldus, "*Aldi filii*."

Paulus Manutius, who was now become the principal of the house, diligently endeavoured to follow the glorious steps of his father, and from this period, all his time was employed in literary or typographical labours. The publication of unedited Greek books was nearly exhausted, he therefore occupied himself with Latin literature, and his numerous reprints always contained either some amelioration in the text, or some additional notes, remarks, and indexes, the great utility of which he had experienced. An enthusiastick admirer of the works of Cicero, he earnestly applied himself to form his style on that of this excellent writer; and his letters, and Latin prefaces, are entitled to the first rank amongst those written in that language since the revival of letters. The first book, which he printed, was one written by this father of eloquence, who engaged all his thoughts, "*Ciceronis libri Oratorii*, 1533, 4to."

From the example of his father, Paulus Manutius strove to obtain the assistance of eminently learned men. G. B. Egnatio, G. P. Valeriano, Lazzaro Bonamico, Ben. Lampridio, and other persons equally skilful, renewed in his house the good times of Aldus; and from the first establishment of Paulus Manutius, the Aldine editions regained that superiority, which Aldus had



given them, whilst the advice and frequent intercourse of so many learned men, formed his taste, proved a continual source of instruction, and laid the foundation of his success, both as an editor and a printer.

In the year 1533, and the following, he published a great number of Latin and Italian editions, all of which are acknowledged to be excellent. His first Greek edition was that of Themistius, which was soon succeeded by Isocrates and Aetius Amidenus; these are all well executed, and prove his perfect knowledge of that language.

In the following year, 1535, he was called to Rome, where he formed a friendship with Marcello Cervino, who was afterwards pope, under the title of Marcellus II., and with Bern. Maffei. His friendship with Annib. Caro may also be considered as commencing at this period. On returning to his own country, he resumed the employment of an editor, and pursued his literary labours with such assiduity, that in 1556, he informs G. Salva, by a letter, that, during twenty years, he had not suffered a day to pass without having written something in Latin.

Though almost entirely occupied with literature, his office, and his domestick concerns, he was very far from being opulent; he therefore undertook the education of twelve young noblemen, whose names are unknown; but it is probable, that in the number were included Math. Senarega, the translator of the letters to Atticus, who is mentioned in his preface to Ep. Famil. as having been received into his house, instructed in literature, and in the study of eloquence; also Paul Contarini, to whom he writes, "*Mecum in iisdem ædibus per triennium fere vixisti; qui quicquid es, de meorum*

*consiliorum praeceptorumque forte fluxisti; cujus a laude mea laus quodammodo pendet.*" The probable reason of his styling this society of young men an academy, was in imitation of that which his father had founded, and from the desire of renewing that assembly of learned men, who so zealously assisted Aldus in his different Greek and Latin editions.

At the end of three years, in 1538, having resigned the cares of tuition, and perhaps wearied by the cavils of his uncles, Paulus Manutius again quitted Venice, and passed some time in searching ancient libraries, with the intention of collecting materials, and procuring assistance for his future editions. He passed several months in the library of the Franciscans at Cesena, and engaged in comparing the excellent manuscripts, which had been left to that convent by Malatesta Novello. About this time, two professorships of eloquence were offered him; that of Venice, filled by his friend J. G. Egnatio, whose age prevented his longer fulfilment of its duties; and that of Padua, vacant by the death of Bonamico; but his ill state of health, and above all his great attachment to the profession which had so eminently distinguished his father, determined him to refuse these offers, by accepting which he might so easily have rendered himself famous, and induced him to prefer the laborious employment which had hitherto engaged his attention.

The editions continued rapidly to succeed each other; Virgil, Petrarch, the best modern authors, and above all Cicero, were the objects of his uninterrupted labours. In 1546, he married Margherita Odoni, the daughter of Girolamo, and the sister of Carlo and Rinaldo.



The latter was an ecclesiastick of some celebrity, who wrote a philosophical discourse on the immortality of the soul, which was printed by Paulus Manutius in 1557, 4to. Some disagreement had subsisted between these two brothers, which was amicably terminated through the kindness and friendly mediation of Paulus Manutius, who equally esteemed them both.

The first child of Paulus Manutius, was Aldus, born in the month of February, 1547. He gave his child this name, from a tender respect for the memory of the elder Aldus, and hoping, at some future time, to impress on the mind of his son the great exertions which that name required of him. He had also other children; Girolamo, who died in 1559, aged nine years, at Ragusa, where he had been entrusted to the care of Paul Bosio; and a daughter whom he mentions several times in his letters, and who married in 1573.

Among other pursuits which engaged his attention, the study of antiquities ought to be mentioned as being intimately connected with the knowledge and understanding of ancient authors. One of his first literary projects was a tract on Roman Antiquities.

Paulus Manutius entertained a desire of establishing himself at Rome. The reception which he had met with in that city, in 1535, and again in 1543, gave rise to a hope, that he might be there more advantageously situated than at Venice, where he was accumulating a number of editions, which, excellent as they might be, had so tardy a sale, as not to recompence him for his labour and expences.

In 1550, he informed Gir. Dolphin of his intention to quit Venice in the month of February, and re-

pair to Rome, but to remain there only till the middle of the following May. It seems, however, that this journey was not undertaken till 1553, as appears by one of his letters to Fr. Coccio, at the latter end of that year, in which he mentions having passed about two months preceeding summer at Rome.

His ill health even from his youth had frequently interrupted his literary labours. In 1554, he was attacked with a tertian ague, succeeded by a severe complaint in his eyes, with which he was long afflicted, nor was he entirely cured till 1559, by the skill of Gabr. Falloppe. In 1555, when his sight was somewhat restored, he went to Bologna, to see his brother Anthony, who had been obliged to quit Venice, on account of some affair, of which the particulars are unknown, but which Paulus Manutius calls "*juventutis erratum*." Being in ill health, when he set out on his journey, he found himself much worse on his arrival at Bologna, and was obliged to remain a long time in that city, where he was earnestly solicited to fix his future residence.

In 1556, Feder. Badoaro, one of the most distinguished senators in the republick of Venice, formed the project of founding in his own house an academy, the plan of which was so vast, that though conceived and carried into effect by an opulent individual, the authority of a sovereign was necessary to render it durable. This academy was styled "*Academia Veneziana*," and also "*della Fama*," because its device was a figure of fame, with these words: "*Io volo al ciel per riposarmi in Dio*." This academy was composed of about a hundred of the most learned men in every branch of science; and was formed nearly on the same plan as the National



Institute of France, with the exception of the improvements, resulting from the progress of knowledge, and the new direction of ideas.

Paulus Manutius was professor of eloquence in this academy, and had also the direction of its press, which was entirely furnished with new founts cast from his own matrixes ; and he had under his direction several other printers, one of whom was Domenico Bevilacqua. During the years 1558 and 1559, this press issued fifteen editions, none of which are voluminous ; they were only the prelude to many more considerable labours.

Such an establishment, composed of the most learned men in Italy, excited great expectations. Sovereigns were desirous of honouring it with their protection, and of granting to it various privileges. The academy, however, was of very short continuance ; in the year 1562, no trace of it remained, and its short existence would scarcely be recollected, but for the books which issued from its press, under the care and direction of Paulus Manutius.

Disengaged from the attention which this press required, he received, in March, 1561, letters from Cardinal Seripandi, who informed him of the earnest desire of Pope Pius IV. to have the sacred volumes and the works of the fathers published with care and exactness, "*vel hominum incuria, vel improbitate corruptos :*" also, that his holiness, looking towards him, invited him to undertake this important concern. The project was not a new one. Since the year 1539, two learned Cardinals, Marcello Cervino and Aless. Farnese, had conceived the idea of establishing at Rome a magnificent press ; they had chosen Antonio Blado of Asola, to superintend it, who was come

to Venice to obtain from Paulus Manutius founts of his beautiful letter.

The conditions which were proposed to Paulus Manutius by the sovereign pontiff, were equally advantageous and honourable. He could not, however, immediately determine to accept them, since nothing had been further from his intentions, than to abandon his country, his family, and favourite studies. After some hesitation, however, he accepted the propositions of the pope, upon the conditions mentioned by Cardinal Seripandi. The expences of his journey, and of the removal of the printing utensils, were to be defrayed by his holiness, and, according to Zeno, his annual salary was to be about 600 crowns, though, according to one of his own letters, only 500. He repaired to Rome about the month of August, 1561. The first publications from this new press were to be the Bible in Latin, and the works of St. Cyprian : but, from numerous obstacles, they were delayed ; the latter did not appear till 1563 and the Bible at the end of twenty-eight years, in 1590. Paulus Manutius opened the press by a small work written by Cardinal Polo, "*De Concilio, et de Reformatione Angliæ,*" 1562, 4to. which is now very scarce. Several other works of little importance succeeded this volume, till 1564, when he appears to have kept his press constantly employed. The edition of St. Cyprian was executed with the attention which it deserved ; several excellent manuscripts were sought and carefully consulted ; and many important unpublished pieces were printed with it. He likewise undertook to translate into better Latin the catechism of the Council of Trent ; the doctrinal parts of which



had been at first entrusted to three theologians. He printed it in 1556, folio, and several times afterwards in 8vo. and 4to. both at Rome and at Venice. Many excellent editions successively occupied his presses, the Epistles of Jerome, Salvinus, and some other works. These continued labours were not suitably rewarded. During the life of Paul IV. Manutius had no absolute reason to complain; if he was not enabled to enrich himself, he could at least comfortably support his family; but, after the death of this pontiff, his situation was exceedingly distressing; he found considerable difficulty in obtaining his salary: his health being much impaired, increased his afflictions, and made him wish to return to his own country. At length, in September, 1570, after having passed nine years at Rome, where he had surmounted many difficulties, and suffered many anxieties, without reaping any advantage, he quitted that city. During his continuance at Rome his press at Venice was not unemployed. Many editions were annually published, among which were several of his own; and latterly it had been conducted by Aldus, his son, with an attention far beyond his years.

Having at length quitted Rome, after an illness of nine months, and ardently desiring the restoration of his health, Paulus Manutius did not engage in the cares of his office, but sought that repose in the country, which he so much needed. He first retired to Piove del Sacco; and in October, 1571, he resolved to make an excursion in Italy. He visited Genoa, Reggio, and Milan, where he passed the winter in the society of Bart. Capra, and of Ottaviano Ferrari, to whom he was united by the ties of friendship.

Though his health was impaired, he could not renounce his former studies, and the time which was not passed with his two friends, was devoted to his Commentary on the Orations of Cicero. In May, 1572, he returned to Venice, which he soon quitted for Rome, for the purpose of bringing home his daughter, but where he was induced again to stay by the liberality of Gregory XIII. Surrounded by his books, and finding in the midst of a populous city all the advantages of solitude he there continued his commentary, and suffered no abatement of his studies, but that which his constant state of ill health required. In three months he completed his commentaries on six orations; those for Ligarius and Dejotarus afterwards engaged his attention. The commentary upon the oration for Archias, was printed separately at Rome, apud Josephum de Angelis, 1572, with a preface by Paulus Manutius, inscribed to G. Boncompagno.

In February, 1573, his daughter married a young man of good family, who had gained some reputation in the profession of the law. Paulus Manutius had now apparently only to enjoy the repose which he had so long desired. Kindly received and greatly esteemed in the first city in the world, then the centre and the seat of learning, having only his favourite studies and his friends to engage his thoughts, residing with his son-in-law and his daughter, whom he tenderly loved, nothing was wanting to complete his felicity but the certainty of a continuance for some years of this kind of life, so suitable to his inclinations. This happiness was denied; from the month of September, 1573, the year of his daughter's marriage, his health evidently declined. Three



months after he thought himself better ; but great weakness remained, and a violent head-ache, which at times deprived him of the use of speech. Different remedies were applied, but his illness increased so rapidly, that he died April 6, 1574. He was interred without any inscription in the church of the Dominicans. He had lived sixty-one years, nine months, and twenty-one days. He expired in the arms of his son, who, on the first intimation of his father's alarming state, had quitted Venice with the hope of returning with him to that city, where he would be better enabled to pay him the necessary attentions; but he only arrived in time to receive his last breath.

Such were the life and death of Paulus Manutius, the honour of his family and of his art ; universally regretted, because he was universally esteemed. He was in great favour with the rich and powerful, but derived very little benefit from their patronage, of which, however, dur-

ing his whole life, he received continual assurances.

His literary productions are numerous, and in particular remarkable for their pure and elegant diction, formed upon the style of Cicero, which he made his constant study ; as well as for their erudition and justness of criticism, 'argutum judicis acumen,' by which he is eminently distinguished from the multitude of editors and commentators. Among the principal are, the collection of his Latin Letters and Prefaces, which rank among the very best modern writings in that language ; his Italian Letters ; Commentaries on Cicero's Epistles, Rhetorical and Philosophical works, and on his Orationes ; Notes on Virgil ; four treatises of Roman Antiquities, viz. *De Legibus*, *De Senatu*, *De Comitibus*, and *De Civitate Romana*. He also translated the Philippicks of Demosthenes, and wrote other treatises which accompanied some of his editions.

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*For the Anthology.*

## ORIGINAL LETTERS ;

FROM AN AMERICAN TRAVELLER IN EUROPE, TO HIS FRIENDS IN THIS COUNTRY.

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### LETTER TWENTY-FOURTH.

*Rome, December 6, 1804.*

MY DEAR SISTER,

You will perceive by the dates of my letters, that if my days are devoted to curiosity and amusement, *all* my evenings are sacred to my friends. If I do not succeed in giving you a tolerable picture of Rome,

it will be for want of talents, rather than exertion.

I have remarked, that the Romans in the later periods of their history, were more devoted to luxury, than they had ever been even to military glory. I have given a short sketch of their amphitheatres and circuses, which were devoted to pugilistick



combats, and to contests of gladiators; to races, both pedestrian and equestrian; and to combats with wild beasts. In the latter case, criminals condemned to die, were thrown in to combat with lions, tigers, wild-boars and buffaloes; and if they were happy enough to vanquish their ferocious enemies, they were liberated.

Rome had besides these, two Naumachias, or large basons of water, in which naval combats were exhibited, for the amusement of the people. One of them, that of Domitian, was in the square, a place on which we at present reside; and it is now replaced by a fountain made by the celebrated Bernini.

The exhibition of *naval* combats in the midst of a great city, though astonishing to a citizen of the present age who has not seen Rome, ceases to be so, when he knows the grandeur and extent of the Roman works for the transportation of water into the cities.

If the Romans deserve celebrity for the manner in which they triumphed over the obstacles, which opposed their progress: if their valour, their love of their country, their vast power, their extensive dominions, their magnificence and splendour demand our admiration; believe me, their operations and their labours in Italy, and in every country, to which their arms extended, in procuring water in their cities, are worthy of admiration, scarcely inferior. The noblest relicks, which have resisted the hand of time, are their aqueducts. Not to mention the Aqua Felice, the Aqua Appia, and several other inferior aqueducts, the Aqua Claudia alone would have rendered the name of the Romans immortal. If more is not said of these things, in speaking of the Romans, it is only because so

much can be said of them on every topick. The Aqua Claudia is brought to Rome from a distance of not less than forty miles: it is conveyed the whole distance in a vast aqueduct, supported by brick arches, and which preserves its level throughout. It comes from ground so elevated, that they are able to carry it to the highest mountains in the city, on the top of which it rises in vigorous and picturesque Jets d'eau. Many people, willing to depreciate every thing grand, have lamented, that the Romans did not know the art of transporting water under ground, that they were unacquainted with the laws, which govern fluids, that they deemed it necessary always, to preserve the *level*. Be it so, if you please; though I *doubt it*. I came to Europe with the same *prejudices*, for I call them such; but I have reason to alter my opinion. The nations who now perfectly understand the laws of fluids, cannot manage them so well as the Romans did, in order to convey them under ground, to rise and descend hills, you must have pipes perfectly tight and strong. They must be either of lead, iron, or wood. No art that has yet been discovered can enable you to carry a *large volume* of water, in any degree equal to that conveyed by the Roman works, confined in any substance yet known. If you exceed certain dimensions, the pipes burst. To procure a great quantity of water, you must multiply the number of your pipes, and thus your expense equals that of these grand aqueducts. In all the great cities of Europe, except Rome, water is a precious and scarce article; they are obliged to be avaricious of it. But in Rome, where they have availed themselves of the labour of their ancestors, where the old aqueducts in some places still



remain, they bring a whole brook into the city, in a single aqueduct, and after supplying all the wants and luxuries of the inhabitants of every description, after exhibiting it in a thousand charming forms ; millions of tons of water are hourly poured and wasted away in the Tiber.— One single fountain, that of *Trevi*, the most magnificent in the world, wastes as much water as would supply any ordinary city ; but it is a rich and luxuriant waste, it cools and refreshes the air in summer ; it cleanses their streets, and it exhibits the most enchanting spectacle, which Europe can boast. That I am not singular in these sentiments, is certain, because within 40 years, and since the laws of fluid have been perfectly known, the city of Montpellier, in France, with the aid of the province of Languedoc, have made a vast aqueduct on Roman principles, supported by double rows of arcades, one over each other, and conveying the water of a lake for more than seven miles to that city ; when arrived at the city, it is suffered to form little lakes, cool, refreshing, grateful, luxurious. Not like the paltry aqueduct of Boston, conveying its streams through reeds or quills, and of which you are *even then*, frequently deprived ; but descending in torrents, with a noise and freshness, that at once delights and astonishes ! The remains of the aqueducts at Rome, besides those which supply the city at present, are the most considerable and extensive relics of ancient grandeur. In whatever quarter of the environs you ramble, you encounter these vast piles, lifting their massive heads on high, and stretching beyond your view. They are still in high preservation.

Connected with their aqueducts were their baths. No people were more luxurious in this article,

than the Romans. Possessing a country whose climate is peculiarly enervating in summer, and in which putrid diseases would undoubtedly be generated, without the greatest attention to cleanliness. The Romans, wise as they were noble, were peculiarly attentive to this part of their police, and this branch of domestick economy. Hence their cloacæ, or drains, were, and are still, the wonder of the world ; and it has been often said, that Rome was more worthy of admiration, under the surface of the earth than above. Every rich man had his private bath ; it was an article of the first importance. But in addition to these, many of the emperours built and furnished publick baths, which for magnificence and splendour, exceeded all the wonders of this astonishing city. I shall say nothing of any, but those of which there are yet some remains. These are Titus's, Diocletian's, and Caracalla's. Before I go into a description of the nature of them, I would observe, that they occupied each of them several acres of ground, that they often enclosed rotundas for statues, dancing rooms, theatres, and every convenience for publick amusement, for the gratification of the populace and nobility, when they retired from the baths. One of them was so extensive that two thousand persons could bathe in it at the same moment. I will defer any further remarks till another opportunity.

No person is better entitled, than you are to my unremitted attentions, for in addition to the claims you have, in common with others, you can exhibit them of a kind, almost peculiar to yourself. There has been scarcely an arrival from America, which has not brought us some new proof of your affectionate recollection. Believe me, my dear sister,



these tender proofs of regard are not lost upon me. It is however of little importance, to which of you I address my letters, since I well know that as soon as they are opened, they become a species of common property. But I hope you had the prudence and tender regard for my reputation, to recollect, that these letters, written for the private eye of my friends, will do me little, if any credit in the opinion of strangers. They are too negligently written, *often* too dull, and always too full of common-place remarks to give a respectable view of either my talents, or acquisitions. To the partial eyes of friends, these defects are of no moment, as they will not place affection in one scale, and nicely balance it against abilities and erudition.

Those who love me too well to judge with a critick's eye, and who feel an interest in whatever affects or interests me, I am very willing should see them, but no others.

Having landed you safely in my last letter on this side of the Rubicon, we are not like Julius Cæsar about to wage war upon our country, but we shall certainly commence hostilities upon Roman antiquities. I shall begin by a very formidable example. There is near the Rubicon a column restored by a cardinal of Rome, *the antiquity of which has been doubted*, but the Abbé Richard, the most eloquent writer of travels in Italy of all those whose works I have yet seen, says, that he does not see *why its authenticity has been doubted*. Upon it, is the following inscription in Latin, but which I shall translate for the benefit of the ladies, though I wish to preserve in my letters the original.

"Jussu Mandatove PR. Cos. Im. Trib. Miles. Tyro, Commilito armate. Quisquis es, manipularisve

centurio turmæve Legionarium, hic sistito, arma deponito, nec citra hunc amnem Rubiconem signa ductum, exercitum commeatumve, Traducito. Si quis hujusce jussionis ergo adversus præcepta, ierit feceritve, adjudicatus esto hostis SPQR. ac si contra patriam arma tulerit, penatesque è sacris penetralibus, asportaverit SPQR Sanctio.

#### Plebiscito SVC.

Ultra hos fines arma proferre nemini liceat.

Which may be liberally and briefly thus rendered :

"By the solemn command of the Roman people—to all armed bodies and descriptions of men whatsoever, whether consuls, generals, tribunes, or subordinate officers or privates—here stop—lay down your arms—nor dare to pass this river, or to lead across it your embodied troops. If any one shall, in violation of this command, proceed, he shall be adjudged an enemy; and if he shall bear arms against his country, his household gods shall be removed from their sacred retreats."

Such is the solemn denunciation now recorded on this pillar, and I agree with Abbé Richard in the belief of its authenticity, because it is well known, that in very early times an opinion has prevailed as to the existence of such a prohibition, and because it is certain that this was the boundary between Cisalpine Gaul and Italy, in the time of the Romans. It was therefore natural, that they should prohibit their troops and generals from entering in hostile array into the bosom of their country. Had Cæsar been a man, who could be diverted from his purpose by a solemn decree of the senate, perhaps the liberties of Rome might have been preserved for ages. As you leave Rimini,



you coast along the shores of the Adriatick, till you reach Ancona, a distance of sixty or seventy miles. The view of this sea presenting a horizon to the east and south, limited only by the convexity of the earth, enlivened and diversified by vessels sailing in every direction, while at the same time, the land-prospect is variegated with hills, and covered with olive trees and vineyards, produces a combination of scenery, truly enchanting. Nothing is more beautiful than the Italian fashion of building their cities upon the tops of the mountains. Whether the idea of superiour salubrity in a hot climate, or security from those attacks, to which these unhappy people have been the constant prey, in all ages, induced them to this mode of building, is unimportant ; all which the traveller knows, is the delightful effect : and we could not refrain from remarking, that if they had done it to beautify the country, for the gratification of strangers, they could not have paid them a happier or more agreeable compliment. These mountains, the Appenines, are almost universally cultivated, shaded with forests of olives, or decorated with vines.

Among these hills, near Rimini, and within view of the road, stands the celebrated republick of St. Marino, which owes more than half its reputation to the eloquence of Mr. Addison, who visited and described it, in 1704 ; just *one century ago*. But a century produces great changes in the affairs of men, and of course in opinions. It was a mighty fashionable and pretty thing, for literary men, in Addison's day, *and since*, to write sweet sounding sentences about a species of liberty which nobody had tried, and of course nobody understood.

The practical lessons which have been taught us, in the latter part of that same century, have given birth to new and more correct opinions on that subject. We agree, that although it may be possible for seven thousand *poor labourers*, without property, without commerce, with that sort of real equality which arises from general indigence, as is the case at St. Marino, to maintain a mere democracy, yet that the thing is perfectly Utopian in a populous, rich, and growing nation, where property must be unequal, and where the *walls and the fences* must be secure, in proportion to the value of the treasure they contain. That a free republick can be maintained even in countries of the last description is true, but not *that sort* of free republick which Mr. Addison, Dr. Moore, and other writers, who have thought and reasoned, rather than *felt*, upon the subject, would give us. It must be a free republick, with sufficient stability, energy, and force, to resist the spirit of democracy and faction, to preserve the rights of person and property, and which does not owe its strength, to the mere force of popular opinion ; a thing never fixed, often erroneous, and even when right, frequently upon improper grounds.

But what a dish of politicks I am serving up, out of so small materials as the little republick of St. Marino. It is like the French or Italian cookery, so changed you can hardly recognize the origin. St. Marino is a little city, with some small environs, which owed its origin to a *Religiux*, or hermit, who retired hither, and whose reputation for sanctity became so great, that the inhabitants flocked into his vicinity, and founded a city. As the country is mountainous, the



inhabitants have been confined to their own settlement, have remained poor and contented. The climate of Italy favours this indifference to wealth; you find it every where. The inhabitants of St. Marino having no commerce, no extra wealth; they have no inequality, and of course have maintained their liberties for thirteen hundred years; but it ought to be added, that they have few or no enjoyments, and are little above savages. It is almost the only *government* in Italy, which has not been altered by the French revolution. But happily for them, they had no money, no statues, no pictures; there were therefore, no inducements for the friends of liberty, to take compassion on them, as they have done upon the oppressed of all their rich neighbours, kindly relieving them of their oppressive wealth, and their burdensome relicks of antiquity.

A few miles beyond Fano, on the borders of the Adriatick sea, and not farther than thirty miles from Rimini, you pass the river *Metau-*

*rus*, very celebrated by the victory which the Romans gained over Asdrubal, the Carthaginian general, who came to the assistance of his brother Hannibal. You may remember that Hannibal having passed the Alps, and repeatedly defeated the Roman armies, took up his winter quarters in the kingdom of Naples, waiting for this recruit, which he expected from Spain.—Claudius Nero, the Consul, who was watching Hannibal with an army, hearing of Asdrubal, ordered the fires to be kept up in his camp, to deceive Hannibal, decamped in the night, met Asdrubal at this spot, the banks of the Metaurus, wholly defeated his army, killed him, returned to the siege of Hannibal's camp, and by throwing in Asdrubal's head, gave the Carthaginians the first notice of his arrival and defeat. It was the greatest and most decisive event in the whole Roman history. Had Asdrubal joined his brother, it has been often remarked that probably Rome would have fallen like Carthage.

*For the Anthology.*

## SILVA, No. 46.

..... Te nostræ, Vare, myricæ,  
Te nemus omne canet: nec Phœbo gratior ulla est  
Quam sibi quæ Vari præscripsit pagina nomen.

VIRG. 6 EC. 10.

MORE OF GRAY.

THE incorrigible admirers of Gray, quote with enthusiasm the following lines;—

Fond impious man, think'st thou yon  
    sanguine cloud,  
Raised by thy breath, has quenched  
    the orb of day?

To-morrow he repairs the golden flood,  
And warms the nations with redoubled ray.

To say nothing of the inadmissible rhyme of *cloud* and *flood*, in a writer, cried up as a model of correctness, he offends in this stanza against purity of language. We talk of repairing a house, and re-



pairing a bridge ; but who ever heard before of *repairing a flood* ?

In order to defend the obscurity of their favourite bard, these ingenious gentlemen have lately discovered that obscurity increases the sublime ; than which, there cannot be a more absurd notion, the authority of Burke notwithstanding. Men write to be read, and are read to be understood ; and there can be neither good poetry, nor good prose, without good sense. Le Sage, admirably ridicules this absurd notion, in the conversation between Gil Blas and the poet Fabricius. "I found the work so obscure, says the former, that I could not comprehend it.—He perceived it. This sonnet, says he to me, appears to you to want clearness, does it not ? I acknowledged to him, that I could have wished for a little less obscurity.—He laughed at my expense, and replied ; if this sonnet is wholly unintelligible, so much the better.—Sonnets, odes, and other works, that aim at sublimity, must not be reduced to simplicity and nature ; it is in their obscurity that their whole merit consists. Surely, interrupted I, you are jesting with me, my friend. Goodness and clearness are indispensable in all poems of whatever nature they may be."

Gil Blas Liv. 17. ch. 13.

Gray's Latin poetry is extremely elegant ; but I am rather surprized that so excellent a scholar should have been guilty of a false quantity. In the following line he makes the *i* in the conjunction *uti* short, which is uniformly long.

Ac uti longinquis descendunt montibus  
amnes.

De principiis cogitandi. V. 54.

The following poem, addresed to Mr. West, from Genoa, consisting

of a single stanza, was, surely, not worth publication.

Horridos tractus, Boreæque linquens  
Regna Taurini fera, molliorem  
Advehor brumam, Genuæque amantes  
Littora soles.

The information contained in these lines, is scarcely as important, as in the following :

From rocky Marblehead, where we  
Could get nor wine nor brandy,  
We joyful came to Boston town,  
For Boston is the dandy.

.....

#### IMPORTANCE OF HINTS.

MANY of the shades and singularities in the characters of men, which are extremely difficult to be accounted for, are sometimes discovered by the observation of trifling incidents, or remarks not intentionally relating to them. Thus I was always surprized at the taste of Mr. —, in admiring a lady, till, in dining with him one day, I heard him remark, while mingling Cayenne profusely in his gravy, that he liked every thing *highly relished*.

.....

#### FACILIS DESCENSUS AVERNI.

THIS a is literary, as well as a moral truth ; at least it is almost as much a matter of course, for a poet to give his hero a passport to the infernal regions, as it is for a man, on his entrance into life, to take the most direct road to them.

"And bid him go to hell, to hell he goes."

The famous descents of the much enduring, and of the pious man, are familiar to most readers. Homer gives but a sorry account of the



shades below : " I would rather," says Achilles, " be a hired workman, in the service of the humblest man on earth, however poor, than to bear rule over all these decaying carcasses." Virgil's is more tolerable. He informs us, that the air is more free, and the sky never clouded ; that the charioteer can there drive his steed without molestation, and the wrestler battle, till the stars appear in the sky. Of all the infernal descents, one described by the French Homer, is not the least curious. He there assigns an honourable place to most of those, called great and good men.

Tu sais, lecteur, qu'en ces feux devorans  
Les meilleurs rois sont avec les tyrans.  
Vous y grillez, sage et docte Platon,  
Divin Homere, eloquent Ciceron,  
Et vous, Socrate, enfant de la sagesse,  
Martyr de Dieu dans la profane Grece,  
Juste Aristide et vertueux Solon,  
Tous malheureux morts sans confession.

The same poem, that contains this extract. whose name, for obvious reasons, I omit to mention, is remarkable for many passages of the most sweet and luscious description. The elegance of the following passage, is enough to abstract the mind from any dangerous ideas it might otherwise excite. It describes the meeting kiss of two tender lovers.

De dire un mot aucun d'eux n'eut la force  
Ni le loisir ; le feu prit à l'amorce  
En un clin d'oeil ; un baiser amoureux,  
Unit soudain leurs bouches demi-closes,  
Leur ame vint sur leurs levres de roses ;  
Un tendre feu sortit de leurs beaux yeux  
Dans leurs baisers leurs langues se cher-

cherent ;  
Qu'e'oquemment alors elles parlerent !  
Discours muets, language des desirs,  
Charmant prelude, organe des plaisirs  
Pour un moment il vous fallut suspendre  
Ce doux concert et ce duo si tendre.

## WINCKELMAN.

THIS celebrated critick and connoisseur was born in the greatest poverty and obscurity. In his youth, he kept a school in an obscure village on the Elbe, the place of his birth ; the following extract of a letter, written at Rome, to a friend at Zurich, shews strongly the contrast between the thoughts and occupation of his youth. " Let us be always as children at table, and content ourselves with what is served us, without putting our hand to the dish, and without murmuring, when little is given us. Let us play our character, whatever it may be, in the best manner we can. I formerly filled the function of schoolmaster with the greatest punctuality, and I taught the ABC to dirty, scratching children, while I was aspiring, during this recreation, to a knowledge of the *beautiful*, and meditating on the comparisons of Homer. I said then, as at present, peace, my heart, thy force is still greater than thy fatigues."

.....

## ARCHIMEDES.

Many have striven to account in various ways for the astonishing influence of ecclesiasticks in society. An ingenious authour has illustrated it by an allusion to the boast of Archimedes. " Give me a place on which to stand," said he, " and I can move the earth." The ecclesiasticks have stationed their machines on another world.

.....

## ELEGIACK POETRY

THOUGH, in its original design, intended to interest, and, by interesting, to refine and elevate the social



affections to a severer purity, and an end far higher and nobler than they generally attain, is, in modern times, as the general disrelish for such writing fully evinces, almost always tame and inanimate. There creeps through every English elegy, I ever attempted to read, such a cold and lifeless languor, such a drowsy, monotonous, funeral pageant of undertaker's imagery and sobbing snivelling sentiment, that, under oath, I should hardly dare to say, I ever, at one sitting, read even the Elegy written in the Country Church Yard, from one end to the other. And yet none is readier than I, to acknowledge that Gray, whose laurels, instead of withering, are every day shooting into richer luxuriance, derives much of his fame from that popular poem.

A young lady, just opening into life, full of hope, ardent, lovely, innocent and artless, is suddenly arrested; disease fastens on her frame; the roses on her cheek sicken; her tongue, which once rivalled the mellowest warbles of the thrush, is now hardly able to articulate the last sad farewell; her eye no longer beams with love, or sparkles with intelligence, or flashes with rapture; her beauty, her vivacity, her joys, her wishes, all that could sooth her vanity, or gratify her pride, these, alas, and more than these, all her fondly cherished expectations; nay, even her serenity, which, before her health declined, was placid as the smile that dawns and brightens to seraphick beauty on an infant's cheek, is ruffled by the pangs of sickness. Such and so meagre, is the usual and perhaps the most fertile subject of elegy. Is it then strange, that elegy seldom pleases, and never delights. For my own part, and with my present opinions,

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4 H

I would not give the worst ode of Horace or Pindar for all the moping melancholy of all the elegies in christendom. Such an exchange would be like trucking off, in a fit of petulance, the honest and generous luxuries and enjoyments of a city life, for the turnips and trencher, the gloomy solitude, and sullen equanimity of such miserable old boobies, as, from disgust or niggardliness, sneak into retirement, and then are willing to be called, and even call, and, perhaps, sometimes fancy themselves, hermits.

.....

#### COTILLONS.

THE Cotillon, or under-petticoat dance, received its name from that garment, which, to the exclusion of others was appropriated to its use. It is painful to observe that the ladies of Boston, are so far backward in the ranks of fashion, that, on those days of battle array, when they are drawn up to near and warm engagements, they have not yet ventured to assume their uniform. Is there no one of sufficient publick spirit to stand forward, and, like Ulysses, throwing off her useless rags, assume the majesty and simplicity of the Cotillon. An objection, indeed, may be raised, that, provided the external finery be removed, the expected substitute would not appear: that fashion has long since deprived a lady's person of that useless incumbrance. Without pretending to enter into the merits of this objection, or to decide, whether the garment, next but one to the skin, whatever be its quality and texture, be not the one in question, we would, with all humility, beg leave to inquire, whether Mrs. Cruft, and Miss Brown, and Mrs.



—, and Miss —, &c. ad infinitum, are not sufficient to supply any demand, which this town and its vicinity can create. Away with such frivolous evasions.

.....

#### ALGEBRA AND SOAP.

THERE may appear, to most readers, to be very little connection between these two things, and I am not going to prove the contrary; but I have joined them together, to illustrate this position, that those inventions, we never make any use of ourselves, we never should have discovered, had we accompanied the globe, from its first revolution, till the present day. If this position be true, algebra would not have owed its existence to me, and Mathesis would never have found out the art of making soap.

.....

#### LAUDES CANTABRIGIÆ.

THOUGH naturally more disposed to admire, than to envy, I confess, I often feel this passion excited by the fair retreats of a college graduate. Our college does not yet furnish the enviable privileges of the English ones; our fellowships are not fat, and our professorships, at least some of them, are not sinecures; but there is still much room for indulgence. Who cannot but envy the sweet sociability of a class, refined, not by the contact of common intercourse, but of classic research; the contemplation of ancient heroes softens their manners, and theirs are those nights, which a brilliant orator has styled "refec-

tions of the Gods; delightful, because spent

..... not in toys, and lust, and wine,  
But search of deep philosophy,  
Wit, eloquence, and poesy:  
Arts that I loved, for they, my friend,  
were thine.

Those, who, like me, are enamoured alike of collegiate scenes and authors, will be pleased with an application of

HORACE, Lib. 2, Ode 6.  
Septimi, Gades aditure mecum, et  
Cantabrum indoctum, &c.

To J. B.

Dear Jac. did pence attend my quill,  
I'd pass my days in Boston still,  
Farfamed for dinners, cooked with skill,  
That literary town;  
But forced by fate to douse my peak,  
I've often wished with thee to seek  
A seat in Cambridge, snug and sleek,  
And set me quiet down.

There fair and softly lulled to rest  
An Alma Mater's downy breast,  
With cares of fame nor self distress,  
Of sleep we'd take our fill;  
O'er Greek and Latin gently snore,  
Relieve with wine our arid lore,  
And try, when streams Parnassian pour,  
To drive a mutual quill.

There, haply, loosed from griping claw,  
Of physick thou, and I of law,  
The lot propitious each may draw  
To fill tutorial chair.  
No wayward wife shall scold and weep,  
No brawling babies break our sleep,  
Nor busy female dare to sweep  
The learned cobwebs there.

What though they lure to sad surprize  
With rising breasts, and rolling eyes;  
Convinced we know the seeming guise,  
And shun the shining woe.  
And then, when Clotho cuts my twine,  
Thy hand shall weave the serious line,  
A drop of ink, and one of brine,  
Shall say, in sacred peace, recline  
The student's bones below.



*For the Anthology.*

## ENGLISH TRAVELLER'S JOURNAL.

*Gentlemen,*

As you have published a translation of a French memoir, I offer for your miscellany the following extract from a manuscript journal by an English traveller. The English are not easily pleased with other nations, and they have many reasons to be satisfied with their own ; but it may not be absurd to inquire, whether some of their travellers, who *travel to publish*, do not sometimes, speak of countries they visit, in a way to *ensure a sale* by gratifying the prejudices of those, who remain at home. I cannot pretend to say how far Weld, Parkinson, or Thomas Ashe, Esq. have been influenced in this way ; but I think the person, whose manuscript has fallen in my way, has probably read, if he has not imitated these authors. I cannot say exactly, who or what he was, but from some hints, in the manuscript, I should conjecture that he was an English agent, and that he had previously passed some years in India, where he had originally gone as a writer, or in some other subaltern employment, in the civil service of the East India Company.

*Extract from the Journal of an English traveller, addressed to his friend.*

Boston—Being now landed in this town, I have resolved to note down without method, such circumstances and observations as may occur to me, with a hope that their perusal may sometimes recall a distant friend.

Having seen India, and once more bid adieu to Old England, and crossed the Atlantick ocean, I am resolved to look at objects as they present themselves, without prejudice ; though the comforts and conveniences, which an Englishman leaves behind him, when he quits his country, and for which he cannot find even tolerable substitutes in any other, are sufficient to depress the most ardent curiosity, and seem inconsistent with that spirit of restlessness, and design of travel, that are so common to Englishmen.

This town is called, I know not why, the capital of New-England. Alas ! how different from the capital of Old England. They are just laying the foundation of a state-house, which I should judge must be a stupid building.\* Some of the houses in State street, which is the principal street, have railings on the top of them, for drying clothes, which gives them a curious appearance.†

Their meat, poultry and vegeta-

—  
\* A man must possess considerable ingenuity, to judge of a building from its foundation ; if the writer had seen it in its finished state, he would have shrunk from giving any opinion about it.—ED.

† By force of habit, people grow insensible to what is most remarkable. Few people in Boston have noticed this appearance, which must have been striking, as it is mentioned in the same way, by Weld, one of the most intelligent English tourists in our country, and is almost the only observation he makes upon Boston.—ED.



bles, are inferiour in both size and flavour to those of England, but the quality out of the question, are rather cheaper in price. This inferiority is attempted to be concealed by a greater variety of dishes, than is common at our tables. They boast a great deal of their fish, but I know of none that can be compared to a Thames salmon. Their port wine is so bad, that it is impossible to drink it, and I have followed the general custom of drinking Madeira. Indeed I have found my countrymen generally, who are very fond of port in England, prefer drinking Madeira here.

Many of their customs have appeared to me very uncouth; my residence has been so short, that I have not been able to remark them all, but I must mention one which struck me as very strange, and which I think would seem so to the ladies of our acquaintance. One evening a lady who lodges in the same house with me, and who was going in full dress to a ball, ordered the servant "to get her a hack." I could not help exclaiming at this, and asked her, if she was going to make use of a hack? She blushed, and said, she had no other way of going. If the evening had been bad, I do not know how she would have managed.\*

The battle of Bunker's-Hill was fought in the neighbourhood of this town, and I was particularly induced to visit it, from col. Mac Donald's description of it, in his preface to the translation of the field service of the French Infantry; he says that "the British though incumbered

\* This is one of those mistakes which lively travellers are apt to fall into. In England, a *hack* is a name given only to a horse; and instead of our abbreviation, *go call me a hack*, they say, *go call me a coach*.

with their knapsacks, and three days provisions, ascended Bunker's-Hill, in the most sultry weather, and stormed the enemy's works, defended by three times their number." The hill is opposite the town, and only a narrow river to cross; and after taking the hill and destroying the works, it was intended that their army should return into the town; this arrangement, therefore, was singularly preposterous, and even cruel towards our brave soldiers, and I am surprised the commanding officer was not reprimanded for a measure, that must have occasioned great part of the loss on that day.† In this contest, as on every other occasion, the bravery, valour, generosity, benevolence, liberality, and charity of the British were eminently shewn.

These people are the vainest in the world; they are always prating about their science and literature; and yet, you may believe me, I have not found a single individual, who can speak the modern Persian, or even the Hindostanee, while there is not one of the Company's servants, who has resided only ten years in India, but can speak one or the other of the languages of India with tolerable fluency.

Montreal—I have made my journey hither, in a vehicle, called a sleigh, which is drawn with great rapidity. The snow was three feet in depth over the whole country, which appeared to me poorly and thinly cultivated. At a town, called Andover, I was much shocked, on finding that there were two persons insane in the town where I stopped, and I was told, there were as many in several other houses. What a dreadful calamity, that the

† The writer is needlessly angry with the British officers, as their troops were not encumbered in the way he supposes.



loss of reason should be so common.\*

Canada possesses vast advantages over the United States. The cold here is regular, and lasts six months; their means of transportation, therefore, are more easy and expeditious. In the United States it does not last more than three, and they are subject to great variations in their

temperature in the spring and autumn. Canada is free from those perpetual squabbles of elections, which are a great annoyance in the United States. The commerce of Canada has not hitherto flourished so much as its agriculture; but if the United States should ever lay an embargo on their commerce, it would add vastly to the prosperity of these flourishing provinces.†

\* The writer was not aware, that persons, in this unfortunate situation, are frequently sent to Andover.

† This would have been once thought a whimsical argument in favour of Canada, but recent events prevent the expression of any such opinion.

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## POETRY.

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### SELECTED.

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#### ABELARD TO ELOISA.

BY MRS. MADAN, THE AUNT OF COWPER.

---

IN my dark cell, low prostrate on the ground,  
Mourning my crimes, thy letter entrance found:  
Too soon my soul the well known name confest,  
My beating heart sprang fiercely in my breast.  
Through my whole frame a guilty transport glow'd,  
And streaming torrents from my eyes fast flow'd.  
Oh, Eloisa! art thou still the same?  
Dost thou still nourish this destructive flame?  
Have not the gentle rules of peace and heav'n  
From thy soft soul this fatal passion driv'n?  
Alas! I thought you disengag'd and free;  
And can you still, still sigh and weep for me,  
What powerful deity, what hallowed shrine  
Can save me from a love, a faith like thine?  
Where shall I fly, when not this awful cave,  
Whose rugged feet the surging billows lave,  
When not these gloomy cloisters, solemn walls,  
O'er whose rough sides the languid ivy crawls,  
When my dread vows in vain their force oppose,  
Oppos'd to love, alas, how vain are vows!  
In fruitless penitence I wear away  
Each tedious night and sad revolving day.  
I fast, I pray, and with deceitful art  
Veil thy dear image in my tortur'd heart.  
My tortur'd heart conflicting passions move:  
I hope, repent, despair—yet still I love!  
A thousand jarring thoughts my bosom tear,



For *thou*, not God—oh, Eloise, art there !  
 To the false world's delusive pleasures dead,  
 Nor longer by its wandering fires misled,  
 In learn'd disputes harsh precepts I infuse,  
 And give the counsel, I want power to use.  
 The rigid maxims of the grave and wise  
 Have quench'd each milder sparkle of my eyes ;  
 Each lively feature in this once-lov'd face,  
 By grief revers'd, assumes a sterner grace.  
 Oh, Eloisa ! should the fates once more  
 Indulgent to my wish, thy charms restore,  
 How from my arms wouldst thou with horror start,  
 To miss the form familiar to thy heart.  
 Nought could thy quick, thy piercing judgment see,  
 To speak me Abelard, but love to thee.  
 Lean abstinence, pale grief, and haggard care,  
 The dire attendants of forlorn despair  
 Have Abelard the gay, the young remov'd,  
 And in the *Hermit*, sunk the *man* you lov'd.  
 Wrapt in the gloom these holy mansions shed  
 The thorny paths of penitence I tread,  
 Lost to the world, from all its interests free,  
 And torn from all my heart held dear in *thee* !  
 Ambition with its train of frailties gone,  
 All loves, all forms forgot, but thine alone.  
 Amid the blaze of day, the dusk of night,  
 My Eloisa rises to my sight.  
 Veil'd as in Paraclete's secluded towers,  
 The wretched mourner counts the lagging hours ;  
 I hear her sighs, see the swift falling tears,  
 Weep all her griefs, and pant with all her cares.  
 Oh vows, O convent ! your stern force impart,  
 And frown the melting image from my heart.  
 Let other sighs, a worthier sorrow show,  
 Let other tears, for sin repentant flow !  
 Lo to the earth my guilty eyes I roll,  
 And humble to the dust my heaving soul.  
 Forgiving power ! thy gracious call I meet,  
 Who first empower'd this rebel heart to beat ;  
 Who through this trembling, this offending frame,  
 For nobler ends infus'd life's active flame ;  
 Oh change the temper of this lab'ring breast,  
 And form anew, this beating pulse to rest.  
 Let springing Grace, fair Truth, and Hope remove  
 The fatal traces of destructive love.  
 Destructive love from his warm mansions tear,  
 And leave no trace of Eloisa there.  
 Are these the wishes of my inmost soul ?  
 Would I its soft, its tenderest sense control ?  
 Would I this touch'd, this glowing heart refine  
 To the cold substance of that marble shrine.  
 Transform'd like these pale forms that round me move  
 Of blest insensibles, who know not love ;  
 Oh ! rather let me keep this hapless flame,  
 Adieu false honour ! unavailing fame !  
 Not your harsh rules but tenderer love supplies  
 The streams that gush from my despairing eyes.



I feel the traitor melt about my heart,  
And through my veins its treach'rous influence dart.  
Inspire me Heaven ! assist me grace Divine !  
Aid me ye Saints, unknown to griefs like mine !  
You, who on earth all griefs serene could prove,  
All but the torturing pangs of hopeless love.  
A holier rage in your pure bosoms dwelt,  
Nor can you *pity* what you never *felt*.  
A sympathetick grief alone can cure,  
The hand that *heals*, must *feel* what I endure.  
Thou, Eloise, alone canst give me ease,  
And bid my struggling soul subside to peace.  
Restore me to my long lost heaven of rest,  
And take thyself from my reluctant breast !  
If crimes like mine could an allay receive.  
That blest allay thy wond'rous charms could give.  
Thy form, that first to love my heart inclin'd,  
Still wanders in my lost, my guilty mind.  
I saw thee, as the opening blossoms fair,  
Sprightly as light, more soft than summer's air,  
Bright as their beams, thy eyes a mind disclose,  
While on thy lips, gay blush'd the fragrant rose.  
Wit, youth and love, in each dear feature shone,  
Prest by my fate, I gaz'd, and was undone !  
'There died the generous fire, whose vig'rous flame,  
Enlarg'd my soul and led me on to fame.  
Nor fame, nor wealth my softened heart could move,  
Dull and insensible to all but love.  
Snatch'd from myself, my learning tasteless grew,  
Vain my philosophy oppos'd to you !  
A train of woes succeed—nor should we mourn  
The hours that cannot—ought not to return !  
As once to *love* I sway'd your yielding mind,—  
Too fond, alas ! too fatally inclin'd,  
To *Virtue* now let me your heart inspire,  
And fan with zeal divine the heavenly fire,  
Teach you to injur'd heav'n all chang'd to turn,  
And bid your soul with sacred raptures burn.  
Oh ! that my bright example might impart  
This noble warmth to your soft, trembling heart ;  
That mine, with pious, undissembled care,  
Could aid each latent virtue struggling there !  
Alas ! I rave. Nor grace, nor zeal divine,  
Burns in a heart oppress'd with crimes like mine.  
Too sure I find, while I the tortures prove,  
Of feeble piety, conflicting love,  
On black despair my forc'd devotion's built,  
*Absence* for me has sharper pangs than *guilt* !  
Yet, yet my Eloise, thy charms I view,  
Yet my sighs breathe, my tears pour forth for you.  
Each weak resistance stronger knits the chain—  
I sigh, weep, love, despair, repent—in vain.  
Haste Eloisa, haste, thy lover free,  
Amid your warmest pray'rs, oh think on me !  
Wing with your rising zeal my grov'ling mind,  
And let me mine from your repentance find.  
Ah ! labour, strive, your love, yourself controul,  
The change will sure affect my kindred soul :



In blest content our purer sighs shall breathe,  
 And Heav'n assisting shall our crimes forgive ;  
 But if unhappy, wretched, lost—in vain,  
 Faintly th' unequal combat you sustain ;  
 If not to Heav'n you feel your bosom rise,  
 Nor tears refin'd fall contrite from your eyes,  
 If still your heart its wonted passions move,  
 If still—to speak all pains in one—you love ;  
 Deaf to the weak essays of human breath  
 Attend the stronger eloquence of death.  
 When that kind pow'r this captive soul shall free,  
 (Which only then can cease to think of thee,  
 When gently sunk to my eternal sleep,  
 The Paraclete my peaceful urn shall keep ;  
 'Then, Eloisa, then, thy lover view,  
 See his quench'd eyes no longer gaze on you ;  
 From their dead orbs that tender utt'rance flown,  
 Which first to thine, my heart's warm tale made known,  
 'This breast no more (at length to ease consign'd,)  
 Pant like the wav'ring aspen in the wind :  
 See all my wild tumultuous passions o'er,  
 And thou, amazing change, belov'd no more.  
 Behold the destin'd end of human love,  
 But let the sight your zeal *alone* improve.  
 Let not your conscious soul, to pity mov'd,  
 Recal how much, how tenderly we lov'd !  
 With pious care your fruitless griefs restrain,  
 Nor let one tear the sacred veil prophane.  
 Nor e'en a sigh in my cold urn bestow,  
 But let your breast with new-born raptures glow ;  
 Let LOVE DIVINE frail mortal love dethrone,  
 And to your mind immortal joys make known.  
 Let heaven relenting strike your ravish'd view ;  
 And still the bright, the blest pursuit renew,  
 So with your *crimes* shall your *misfortunes* cease,  
 And your rack'd soul be calmly hush'd to peace.

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### ON READING WERTER.

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Thy self wrought sorrows Werter, when I view,  
 Why falls not o'er the page soft pity's dew ?  
 Are there no tears for thy unhappy lot ?  
 Is tenderness no more, and love forgot ?  
 Or chill'd my breast by fifty winters' snow,  
 And dead the touch of sympathetick woe ?  
 No ! o'er this bosom fifty winters old,  
 Love, wedded love, still prints his shafts of gold ;  
 Still waves his purple wings, and o'er my urn  
 With brightest rays his constant lamp shall burn.  
 Not such thy torch of Love, in angry mood,  
 By furies kindled, and put out in blood !  
 From the black deed affrighted pity flew,  
 And horror froze the tear, compassion drew.  
 While from thy gloomy page I learn to know,  
 That virtuous tears alone for virtuous sorrow flow.



# THE BOSTON REVIEW.

FOR

DECEMBER, 1808.

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*Librum tuum legi & quam diligentissime potui annotavi, quæ commutanda, quæ eximenda, arbitrarer. Nam ego dicere verum assuevi. Neque ulli patientius reprehenduntur, quam qui maxime laudari merentur. PLIN.*

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## ART. 41.

*The Apostolick Origin of Episcopacy, asserted in a series of letters, addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New-York. By the Rev. John Bowden, D.D. professor of moral philosophy, logick, and belles lettres in Columbia College. New-York, printed and sold by T. & J. Swords. 1808. 2 vols. 12mo.*

WHETHER controversy be friendly, or hostile, to the interests of religion, is a disputed point, on which mankind, probably, will never agree. On the one hand, it unquestionably tends to the investigation and developement of truth, excites industry, and promotes learning; but, on the other hand, it is too apt to kindle the flame of uncharitable zeal, and, by stimulating the bad passions of our nature, to lead to sectarian bigotry and personal animosity.

Every liberal and enlightened christian, of whatever persuasion, will readily acknowledge, that whoever believes in the Saviour, and makes his gospel the rule of his life, will be accepted; and that, at the

great day of final retribution, no enquiry will be made, to what sect we may have belonged, or what mode of worship we may have embraced.

If these, then, are objects of inferior consideration, we may justly express our surprise at the importance that many attach to creeds and forms, for the belief and adoption of which no man can, in reality, be either the better or the worse. In affairs of indifference, it is, perhaps, the wisest way to persevere in the mode of worship, in which we have been educated, whether it be Presbyterian, Congregational, or Episcopalian.

But, though we profess ourselves wholly uninterested in the present controversy, yet, as we have reviewed the work of Dr. Miller, the impartiality, which we boast, compels us to do the same justice to Dr. Bowden. We shall state, as concisely as possible, the sentiments of the writer, and not, like some of our brother criticks, make ourselves parties in the dispute. *Non nostrum est tantas componere lites.*

Dr. Bowden, in his first letter, accuses his antagonist of having withholden from his readers, nume-



rous testimonies, very pointed and decisive, in favour of Episcopacy, and of having misrepresented, in a most striking manner, matters of fact. He affirms, that the authority of Jerome is decisive in favour of Episcopacy, from whom he quotes the following passages. "That we may know (says Jerome) that the apostolick traditions were taken from the Old Testament, that which Aaron, and his sons, and the Levites were in the temple, let the bishops, presbyters, and deacons claim to themselves in the church."\* The Doctor thinks this a most pointed and unequivocal testimony in favour of Episcopacy, and argues, that the sense, which Dr. Miller would give to this passage, cannot be sustained. "We know (says Jerome) that what Aaron and his sons were, that the bishops and presbyters are.†" "The apostles (says Jerome, addressing the church) were thy fathers, because they begat thee. But now that they have left the world, thou hast, in their stead, their sons, the bishops."‡ Here (says the Doctor) Jerome asserts, that the bishops succeeded to the station of the apostles, which could not be true, if the apostles had not devolved their office upon the bishops; and he repeatedly declares, that bishops, superiour to presbyters, were set over certain churches by apostolick authority; as James over the church of Jerusalem, Timothy over the church of Ephesus, Titus over the church of Crete, Epaphroditus over the church of Philippi, and Polycarp over the church of Smyrna. The Doctor then expresses his surprise, that his antagonist should misrepresent these

passages in favour of ministerial parity. Without the bishop's licence (says Jerome) neither presbyter nor deacon has a right to baptize; and he asserts that Polycarp was made bishop of Smyrna by St. John himself.§ In his 54th epistle, Jerome mentions the difference between the Catholics and the Montanist hereticks: 'With us, the bishops hold the place of the apostles, that is, the first rank; with them, the bishop holds the third place.' They placed him (continues the Doctor) below a deacon, and this was one mark of their being hereticks; for it was contrary to apostolick truth and institution. 'It is the custom of the church (says Jerome) for bishops to go and invoke the Holy Spirit by imposition of hands on such as were baptized by presbyters and deacons, in villages and places remote from the mother church.\*' Do you ask (says he) where this is written? In the Acts of the Apostles. Here (says the Doctor) Jerome gives it as his opinion, that the authority of the bishops to administer the rite of confirmation, is founded on the word of God; consequently, the episcopal office has a divine warrant. Our author proceeds to prove that the sense, which Dr. Miller gives to these passages of Jerome, is preposterous, and inconsistent with the established canons of criticism. He then advances to the consideration of those passages from Jerome, which his antagonist had called 'explicit and decisive testimony,' premising, that, if Dr. Miller's quotations could prove that Jerome did not believe Episcopacy to be an apostolick institution, then that father would have grossly contra-

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\* Ep. ad Evag.

† Ep. ad Nepot.

‡ De Scrip. Eccles.

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§ Dial. adv. Lunifer. c. 4.

\* Ibid.



dicted himself, and would be entitled to no credit from either party.

The first passage from Jerome, quoted by Dr. Miller, and taken notice of by Dr. Bowden, is the following. 'Before there were, by the instigation of the devil, parties in religion, and it was said among the people, *I am of Paul, I of Apollos, and I of Cephas*, the churches were governed by the common council of presbyters.' Our author argues, that, as these words were written by St. Paul when the apostles were still living, Episcopacy was, in all probability, immediately established, or soon after, for the important purpose of checking the schism which had broken out at Corinth. Dr. Miller's inference from this passage, that Episcopacy did not take its rise till the fourth century, our author styles a *monstrous assumption*, which he did not expect from a person of Dr. Miller's good sense and learning.

"Jerome (says Dr. Miller) adduces proof, that bishop and presbyter were originally the same, from portions of the New Testament, which were certainly written *after* the first epistle of the Corinthians." But, says Dr. Bowden, the latest of those epistles, even if we adopt the dates of Pearson, which *are* the latest, was written but eight years after the schism broke out at Corinth; that hence it is evident, that bishops were placed in those churches soon after that event, for Jerome expressly declares, that Timothy was made bishop of Ephesus, Titus of Crete, Epaphroditus of Philippi, by St. Paul himself. If Dr. Miller will persevere in insisting, that Jerome means to affirm that there is no ministerial officer superiour to presbyter, then he makes the writer flatly contradict himself, who, in other places, has expressly declared,

that there were three degrees in the christian ministry, bishop, presbyter, and deacon, of which the first was supreme.

The next proof adduced from Jerome, by Dr. Miller, in favour of ministerial equality, is this. 'Jerome (says Dr. Miller) further informs us, that the pre-eminence of bishops at Alexandria, was only such as the body of presbyters were able to confer. They were only standing presidents or moderators, and all the ordination they received, on being thus chosen, was performed *by the presbyters themselves*.' Dr. Bowden denies that Jerome asserts this. He affirms, that he merely says, 'the bishop was *chosen* by them out of their own body, and accuses Dr. Miller of suppressing this most important sentence. 'For what (says Jerome) does a bishop, which a presbyter may not do, *excepting ordination*? Dr. Bowden thinks, that if Jerome speaks here of his own time, as Dr. Miller may suppose, that there is neither sense nor grammar in the passage. He considers the following circumstance a strong presumption, that Dr. Miller has entirely mistaken the meaning of Jerome, respecting the church of Alexandria; because, if Origen, who was one of the presbyters of that church, one hundred and fifty years before Jerome, and complains of being ill treated by his bishop Demetrius, had considered him merely as his fellow presbyter, he would not, in all probability, have failed to have reminded him of his equality. But, so far from this, Origen repeatedly declares, that Episcopacy is a divine institution. Bishop Pearson, our author observes, quotes several writers, who particularly mention, that the bishop of Alexandria was always ordained, not by presbyters, but by a bishop.



The Doctor expresses his surprise, that his antagonist should place any dependence on *Eutychius*, to whose testimony he objects for the following reasons. 1. *Eutychius* lived as late as the tenth century, and quotes no authorities. 2. He seems to have known little of the Alexandrian church in the earlier ages, and, in some well-known particulars, contradicts the best writers of antiquity. 3. His ignorance of the history of the Alexandrian church is conspicuous from what he says of Origen, the most noted man of his time. He says, that Origen was bishop of the Mangabenses, though it is well known, that he never rose higher in the church than presbyter; and that he lived in the reign of Justinian, in the fifth and sixth centuries, when it is notorious, that he lived in the second and third. These reasons the Doctor thinks sufficient for setting aside the authority of *Eutychius*, respecting the history and discipline of the primitive church.

The Doctor then recapitulates his arguments, and finishes his letter with an animated quotation from Dr. Hobart, which terminates in these words of Dr. Maurice. 'If the presbyterian parity had any place in the primitive times, as some do imagine, it must needs have been an *intolerable kind of government*; since, all on a sudden, it was universally abolished. It must have given strange occasion of offence, when all the christian churches in the world should conspire to abrogate this polity, and to *destroy all the memory and footsteps of it.*'

(To be continued.)

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ART. 42.

*Commentaries on the Laws of England, in four books. By Sir Wil-*

*liam Blackstone, Knt. one of the Justices of his Majesty's Court of Common Pleas. From the last London Edition. With the last corrections of the author; and with notes and annotations by Edward Christian, Esq. Chief Justice of the Isle of Ely, and the Downing Professor of the Laws of England in the University of Cambridge. Portland, printed and published by T. B. Wait & Co. 1807. 4 vols. 8vo, price twelve dollars, in boards.*

*Commentaries on the Laws of England, &c. Portland. T. B. Waite & Co. 1807. 4 vols. 12mo. price ten dollars, bound.*

THE completion of these two impressions of the invaluable Commentaries, we think is matter of general felicitation. In this country, where every man, who has in any degree improved his talents, may come to be a legislator for freemen, that book, which will afford the most satisfactory information upon liberty and representative government, upon liberty regulated by law, and government, in which the ruler cannot ruin his constituents, will never cease to be studied with eagerness.

"The Commentaries on the Laws of England," says Professor Christian, "form an essential part of every Gentleman's library: the beautiful and lucid arrangement, the purity of the language, the classick elegance of the quotations and allusions, the clear and intelligible explanation of every subject, must always yield the reader as much pleasure as improvement; and whenever any constitutional or legal question is agitated, they are the first, and, in general, the best authority referred to."

To recommend such a work would be impertinent; but a histo-



ry of the editions may be worth perusal.

The first volume was published in November, 1765, and in the course of the four succeeding years, the other three volumes. So that it was not completed till 1769, yet so rapid was the sale of this large and costly work, that the fourth edition in 4to. was ushered from the Clarendon Press, in 1770, and a fifth from the same press, being probably the first 8vo, in 1773. A sixth edition came out the next year in 4to.

Eight editions had been printed in England, before the author's death, which happened on the 14th February, 1780. In 1783, the ninth edition was published by R. Burn, L. L. D. with a few notes, as is explained in his advertisement.

"The Editor judges it indispensable to preserve the author's text entire. The alterations, which will be found therein, since the publication of the last Edition, were made by the author himself, as may appear from a corrected copy in his own hand writing. What the Editor hath chiefly attended to is, to note the alterations made by subsequent acts of Parliament. These, together with some few other necessary observations, in order to prevent confusion are inserted separate and distinct at the bottom of the page."

The tenth edition with similar notes, "continued to the present time," was published by John Williams, 1787. Another came out in 1791.

Two years after some London booksellers issued an impression in numbers, with portraits of several of the judges; old Fortescue, old Littleton, Sir Edward Coke, Hale, Hardwick, Gilbert, Mansfield, &c. Professor Christian, whom they had selected as editor, throws on the pro-

prietors the blame of such a fantastick work.

"The Editor disclaims all credit, but that which he may be thought to merit from the labour he has bestowed upon the notes and additions; and as he hopes that neither his taste nor his judgment will be questioned, where he has never been consulted, or where he had no right or power to control, so he wishes not to do the Proprietors the injustice to deprive them of any portion of that praise, which they are desirous to obtain by accommodating the Reader with a mode of publication and with ornaments, of which the Editor must confess the design and execution are entirely their own."

In 1800, another edition was published, in which Christian considerably extended his notes. The fourteenth, from which the Portland publishers copied, has still more copious annotations. The Commentaries are now out of print in England, so that a fifteenth edition must soon be ready for the press in London, and may be for sale next year.

The first edition of the Commentaries on this side of the Atlantic, was printed by Robert Bell, Philadelphia, 1771, 8vo. Between eight and nine hundred subscribers of great respectability encouraged the undertaking, in which patriotism and economy were united. The price was two dollars a volume, and the mechanical execution is creditable to the press of that period.—The publisher's advertisement is worth extracting:—

IF ANY READER of this Edition meets with *some* WORDS erroneously spelled, he is requested not hastily to blame the *American* EDITOR; because report sayeth, the *LAST British* EDITION was corrected under the *immediate* inspection of the *learned* AUTHOR, and it has of late been the Practice of several great Men to spell many words in their own peculiar manner. Therefore the *American* EDITOR,



to make this *American Edition*, a perfect *Transcript* of the *LAST BRITISH EDITION* hath adhered to it as *literally as possible*.

What unusual spelling is here spoken against we cannot easily ascertain. The Philadelphia printer probably copied the above mentioned 4to. of 1770, from the Oxford press, in which, *publick*, and all other polysyllables ending in *k* are abridged of their final letter, in defiance of Johnson, who says "according to English orthography, *c* never ends a word." If this innovation was intended to be censured by our countryman, we may observe, that he might have been pardoned for deviation from a new custom, more "honoured in the breach, than in the observance."

"There being no Greek characters at present in Philadelphia," says the printer, "we hope the learned reader will accept the Greek in Roman letters."

The second American edition was printed at Boston, by Thomas & Andrews, 1799, in 12mo. Although "carefully reprinted from the last London edition" is the boast of the title page, it is copied from Williams and not from Christian, though the latter had been publick four or five years. It is, in all respects, a very cheap book.

In 1803 was printed at Philadelphia, "Blackstone's Commentaries with notes of reference to the constitution and laws of the Federal government of the United States, and of the commonwealth of Virginia. In five volumes, with an appendix to each volume, containing short tracts upon such subjects as appeared necessary to form a connected view of the laws of Virginia, as a member of the Federal Union. By St. George Tucker, Professor of Law in the University of William and Mary, and one of the

Judges of the General Court in Virginia."

The editor had a copy of the thirteenth edition of his author; but has neglected most of the English annotator's labours, and aimed at the dignity of an original work. This is not the place to review his tracts, which are highly esteemed by the young lawyers at the South. We have heard, that Professor Tucker received five thousand dollars for his copy-right; and, as a very large impression was struck off, we hope the publishers made an equally profitable speculation.

Of the present edition we can speak with high approbation. The paper is very good; the type well shaped; the ink takes well to the sheet; the letters are regularly set; and the operation of something like a hot-press, has given uncommon beauty to the page. So much for the appearance of the mechanical work. The labour of revision is of more importance, and has been faithfully performed. The fourteenth English edition has many errors of the text, which have been corrected by collation with copies of greater authenticity, particularly with the volumes from the Clarendon press. The marginal references have, by the continuance of former blunders and the perpetual additions of new ones, become a subject of general complaint in the late English impressions. That source of vexation is, in a great measure, cut off by the correction of the citations in many hundred places. After a rigid examination of nearly the whole of two volumes, we have not found more than seven or eight literal mistakes. Such praise cannot often be given to the works of the American press, except those, called the Philadelphia *premium* editions, that are printed with such confidence of



accuracy, that one dollar has been offered as a reward for every error that might be discovered. Even in those, we believe, scrutinizing eyes might detect errata enough to cause the publishers to regret their boldness of generosity.

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ART. 43.

*Travels in America, performed in 1806, for the purpose of exploring the rivers Alleghany, Monongahela, Ohio, and Mississippi, and ascertaining the produce and condition of their Banks and vicinity. By Thomas Ashe, Esq. London, printed, Newburyport, reprinted for William Sawyer & Co. by E. M. Blunt. 1 vol. 12mo. 1 dol. 37 cts. (The English edition, printed for Sir Richard Phillips, is in three vols. 12mo. 6 dols. 50 cts.)*

OUR national vanity has been seldom flattered by reading the remarks of the English tourists in the United States; but their censure or misrepresentation are all forgotten, after the perusal of the work, which it is our hard lot now to notice. Thomas Ashe, Esquire, has certainly excelled, in boldness and profligacy, all who have gone before him on the same road, not only as regards the United States, but in imposing upon the English nation, for the observations of a traveller, the trashy schoolboy descriptions of situations that never occurred, and events that never happened.

To begin with the preface, which, as it is not written by the author, and as it is anonymous, we must attribute to his publisher Sir Richard Phillips; (and here, having a latent trial in our mind, we cannot help asking the Knight, in what code of chivalry, or on what principles of

honour, he finds it to be so harmless, to publish scurrility and defamation, with the name of some fellow on the title page, who may be obtained for twenty pounds, while it is so disreputable to publish works of taste, criticism, or science anonymously?) It informs us that Mr. Ashe "is gifted with all the necessary acquirements" for the work he has undertaken, and that "he has now returned to America," for what purpose we are not told—we hope, to repent, and hereafter recant his errors. The preface tells us, that "to the antiquary, he presents objects of absolute astonishment; the Indian antiquities of the western world, here first brought forward to the public, must create admiration." Is it not rather contemptible to insert in a preface, a falsehood of this kind, to entrap purchasers? These Indian antiquities have been described and reasoned upon by twenty different writers, in the last twenty years, and cannot be unknown to any person in England, acquainted with the geography of the United States.

We begin our extracts from the work with the concluding sentence of the fourth letter.

I do not hesitate however to declare, that if a friend of mine were resolved on emigration, I would recommend these waters in preference to any place that I have seen east of the mountains; and as I have carefully travelled from Georgia to the district of Maine, you may depend on my opinion as possessing the advantages of experience.

We now recur to the first letter, and select the following paragraphs.

The American States through which I have passed, are unworthy of your observation. Those to the north-east are indebted to nature for but few gifts:



they are better adapted for the business of grazing than for corn. The climate is equally subject to the two extremes of burning heat and excessive cold; and bigotry, pride, and a malignant hatred to the mother country, characterize the inhabitants. The middle States are less contemptible; they produce grain for exportation; but wheat requires much labour, and is liable to blast on the seashore. The national features here are not strong, and those of different emigrants have not yet composed a face of local deformity: we still see the liberal English, the ostentatious Scotch, the warm-hearted Irish, the penurious Dutch, the proud German, the solemn Spaniard, the gaudy Italian, and the profligate French. What kind of character is hereafter to arise from an amalgamation of such discordant materials, I am at a loss to conjecture.

For the southern States, nature has done much, but man little. Society is here in a shameful degeneracy: an additional proof of the pernicious tendency of those detestable principles of political licentiousness, which are not only adverse to the enjoyment of practical liberty, and to the existence of regular authority, but destructive also of comfort and security in every class of society; doctrines here found by experience, to make men turbulent citizens, abandoned christians, inconstant husbands, unnatural fathers, and treacherous friends. I shun the humiliating delineation, and turn my thoughts to happier regions which afford contemplation without disgust; and where mankind, scattered in *small* associations, are not totally depraved or finally corrupt.—Under such impressions, I shall write to you with pleasure and regularity; trusting to your belief, that my propensity to the cultivation of literature has not been encouraged in a country where sordid speculators alone succeed, where classick fame is held in derision, where grace and taste are unknown, and where the ornaments of style are condemned or forgotten. Thus guarding you against expectations that I should fear to disappoint, I proceed to endeavour at gratifying the curiosity which my ramblings excite in your mind.

For the special amusement of Bostonians, we cite a description of

them from the fourth letter, which really sets at defiance all comment.

This unexpected sight engaged and astonished him; nor were his reflections on it interrupted till he arrived in Boston harbour, where other scenes gave him fresh cause for wonder. A swarm of custom-officers were in an instant on board; and began their work of search, extortion and pillage. Having escaped from these, and landed, he found himself surrounded by a number of persons who, without any kind of ceremony, crowded on him with the most familiar and impertinent inquiries: such as why he left England, whether he intended to settle among them, what were his means, what line of life he meant to follow, &c. One of them could let him have a house and store, if he turned his thoughts to merchandise: another could supply him, at a low price, with the workshop of a mechanick, a methodist-meeting, or a butchers's shop, if either of these articles would suit him. Some recommended him to become a *land-jobber*; and to buy of them a hundred thousand acres on the borders of the Genessee country, and on the banks of *extensive* rivers and *sumptuous* lakes. This speculation was opposed by others: who offered him the sale of a parcel of *town lots*, from which, by building on them, he could clear 500 *per cent.*; or if he had not means to build for the present, he could cultivate the lots as cabbage-gardens, clear the first cost in a few years and sell the whole at an advanced price! Finding however that none of their advice had any effect, these sordid speculators gradually dispersed; forming different conjectures of the stranger's intention, and lamenting that he was not simple enough to be made their dupes.

At length he reached a tavern; where he had not been long before a succession of swindlers and imposters intruded on his privacy, asked him a new set of questions, and harrassed him with proposals varying according to the particular interests of the parties. If he had a desire to become a banker, he could purchase a share in a *capital-house*: or he might buy a *land-lottery*; take a contract for building a bridge; place his funds in a manufactory of *weavers-shuttles*; buy up unpaid-for British goods, twenty *per cent.*, under prime cost: sell



We next extract a passage from the second letter.

An American has no conception of a person's being able to derive pleasure from a walk, or information from solitude : his sluggish faculties require palpable and active objects to give them exercise. I mention this to account for the astonishment of my landlord at my delay, and his insensibility to the enjoyments which a contemplative walk would every day present.

This account of the American character is given, because the host of an obscure tavern in the Alleghany mountains was unwilling to accompany the author to visit a spot, where an Indian camp had formerly existed. If an American traveller should meet with a Welsh alehouse keeper, or a Yorkshire boor, who would not walk five or six miles with him, to see some ruin that he had already seen, perhaps a hundred times, with indifference, it would then, imitating the manner of the author, furnish him with the following sentence. "An Englishman has no conception of a person's being able to derive pleasure from a walk, or information from solitude ; his sluggish faculties require palpable and active objects to give them exercise." The whole second chapter is full of similar matter, but as our work, and the patience of the publick, are neither of them unlimited, we forbear to quote it, but return to the first letter, assuring our readers, that this zigzag mode of proceeding is not wholly unmilitary in attacking a book of this kind.

The town of Bedford is next to Strasburg, and consists of about two hundred well built houses. It is natural to inquire into the motives which could tempt men to settle in a region so remote from commerce and the world : iron-mines, and some fine *interval land* (as it is here called),

were the original attractions. Bedford is but a short day's ride from the highest mountain of the prodigious chain ; and which, by way of distinction, is called exclusively "the Alleghany : " the others having received names from local events, or something remarkable in their features ; as *Conococheque* or Bloody Mountains, the Three Brothers, the Walnut and the Laurel Hills, &c. I travelled along so attentive to the objects round me, and wasted so much time in visionary speculations, that I was overtaken by night on the summit of the mountain ; where the road was narrow and bounded by frightful precipices. If I attempted to advance, a sudden and rapid death was unavoidable ; or if I remained where I was, wolves, panthers, and tiger-cats, were at hand to devour me. I chose the latter risk, as having less of fatal certainty in it : I thought I could effect something by resistance ; or that fortune might favour me by giving a more suitable supper, and a different hunting-ground, to the ferocious animals.

The progress of night was considerably advanced ; and the powerful exhalations of the preceding sun, for want of wind to disperse or waft them to other parts, were returning to their parent woods. They at first hovered, in the form of transparent clouds, over small creeks and rivulets in the intervals of the mountain ; and then assumed a wider range, spreading over the entire valley, and giving to it the appearance of a calm continued sea. This beautiful transfiguration took place several hundred feet below me ; while the summit of the hill had no mist, and the dew was not sensible. The moon shone, but capriciously : for though some places were adorned with her brightest beams, and exhibited various fantastic forms and colours, others were unaffected by her light, and awfully maintained an unvaried gloom ; a "darkness visible," conveying terror and dismay.

Such apprehensions were gaining fast on my imagination, till an object of inexpressible sublimity gave a different direction to my thoughts, and seized the entire possession of my mind. The heavenly vault appeared to be all on fire : not exhibiting the stream or character of the aurora-borealis ; but an immensity vivid and clear, through which the stars, detached from the firmament, traversed in



eccentric directions, followed by trains of light of diversified magnitude and brightness. Many meteors rose majestically out of the horizon: and having gradually attained an elevation of thirty degrees, suddenly burst; and descended to the earth in a shower of brilliant sparks, or glittering gems. This splendid phenomenon was succeeded by a multitude of shooting-stars, and balls and columns of fire; which, after assuming a variety of forms (vertical, spiral, and circular), vanished in slight flashes of lightning, and left the sky in its usual appearance and serenity. "Nature stood checked" during this exhibition: all was

"A death-like silence, and a dread repose."

Would it had continued so for a time! for I had insensibly dropped on my knees; and felt that I was offering to the great Creator of the works which I witnessed, the purest tribute of admiration and praise. My heart was full: I could not suppress my gratitude, and tears gushed from my eyes.

These pious, these pleasing sensations, were soon forced to yield to others arising out of the objects and circumstances round me. The profound silence maintained during the luminous representation, was followed by the din of the demon of the woods. Clouds of owls rose out of the valleys, and flitted screaming about my head. The wolves too held some prey in chace, probably deer: their howlings were reverberated from mountain to mountain; or, carried through the windings of the vales, returned to the ear an unexpected wonder. Nor was the panther idle; though he is never to be heard till in the act of springing on his victim, when he utters a horrid cry. The wolf, in hunting, howls all the time; certainly with the view of striking terror: for, being less fleet than many of the animals on which he subsists, they would escape him if he did not thus check their speed by confounding their faculties. This is particularly the case with the deer: at the hellish cry, the poor animal turns, stops, and trembles; his eyes fill; his flanks heave; his heart bursts; and he dies the moment before the monster rushes upon him. The tiger-cat was busily employed close by me. Like our little domestic creature of the same species, he delights in tormenting, and is admirably skilled in the art. He had now caught an opossum, as I understood by

the lamentations, but was in no haste to kill it. By the action and noise, he must have let it escape his clutches several times, and as often seized and overpowered it, again; dropping it from the tree, and chasing it up the trunk, till the wretch being wearied at length with his vagaries and cruelty, he strangled and devoured it.

The intervals between these cries and roarings, were filled by the noise of millions of other little beings. Every tree, shrub, plant, and vegetable, harboured some thousands of inhabitants, endowed with the faculty of expressing their passions, wants, and appetites, in different tones and varied modulations. The most remarkable was the voice of whip poor-will: plaintive and sad, "Whip poor Will!" was his constant exclamation; nor did he quit his place, but seemed to brave the chastisement which he so repeatedly lamented. The moon, by this time, had sunk into the horizon; which was the signal for multitudes of lightning-flies to rise amidst the trees, and shed a new species of radiance round. In many places, where they rose and fell in numbers, they appeared like a shower of sparks; and in others, where thinly scattered, they emitted an intermittent pleasing ray.

At length the day began to dawn: both the noisy and the glittering world now withdrew, and left to Nature a silent solemn repose of one half hour. This I employed in reflections on the immensity and number of her works, and the presumption of man in pretending to count and describe them. Whoever dares to compose the history of nature, should first pass a night where I did: he would there be taught the vanity of his views, and the audacity of his intentions. He would there learn, that though gifted with a thousand years of life, and aided by ten thousand assistants, he still would be hardly nearer to his purpose; neither the time nor the means would be sufficient for him to pourtray, with their properties, the herbs under his foot, and, with their affections, the insects that dwell among them. Yet every country has its natural historian! A residence of three weeks, and a daily walk of two hours for that period, are deemed an ample qualification for the discovery and character of the productions of some of the finest regions on the globe. Such was not the disposition of St. Pierre: after



passing many years in the laborious search of natural objects, and many years more in investigating their laws and principles, as a preparation for writing the history of nature, he abandoned the pursuit as impracticable and impious ; and favoured the world merely with his Studies, which are beautiful, intelligent, and unassuming.

I conclude for the present ; again entreating you to observe, that in my letters you are not to look for the graces of style, or peculiar accuracy of detail. I write from the heart, from the impulse of the impressions made by real events ; and this will, I hope, sufficiently gratify your tender and amiable feelings.

We shall only remark on all this, that we were once in a situation somewhat parallel, in a different part of the world ; and without any hope of attaining Mr. Ashe's felicity of description, we shall proceed to narrate it ; because such adventures as ours and the authors do not frequently occur ; and, when they do, are seldom printed. We trust, if the reader is not too much confused by the brilliancy of the extract we have just given, he will perceive its resemblance to the following situation, in which we were once placed. We will only premise what precedes this description, that Mr. Ashe was going to pass the Alleghany mountains, and that we were going from the city to our lodgings in St. James's Street, in London.

.....Threadneedle-Street is next to Cornhill, and consists of several plain gloomy houses. It is natural to inquire into the motives, which could tempt men to reside in a street so remote from sunshine and clear air : \* gold vaults, and the 'Change, as it is called, were the original attractions. Threadneedle-street is but a short evening's walk from the furthest part of this prodigious

town ; and which, by way of distinction, is called the "West end ;" the others having received names from local events, or something remarkable in their features ; as, Moorfields, or Finsbury, Wapping, Westminster, &c. We walked along so attentive to the objects around us, and wasted so much time in gazing at the shops, that we were overtaken by night on the summit of Ludgate-Hill ; where the street was narrow, and bounded by frightful prisons.† If we attempted to advance, a muddy, slippery descent was unavoidable ; if we remained where we were, pick-pockets were at hand to pilfer us. We chose the latter risk, as having less of fatal certainty in it. We thought we could effect something by resistance ; or that fortune might favour us, in furnishing a different prey, or a different stand to these marauders.

The progress of night was considerably advanced ; and the powerful smoke of the preceeding day, for want of wind to disperse it or waft it to other parts, was returning to its parent chimnies. It at first hovered in the form of dense clouds, over small alleys and gutters in the intervals of the streets ; and then assumed a wider range, spreading over the entire town, and giving to it, the appearance of a thick fog-bank. This ugly metamorphosis took place several hundred feet in front of us ; while the summit of St. Paul's had no mist, and the dew was not sensible. The Moon shone, but capriciously : for though some places were adorned with her brightest beams, and exhibited various fantastick forms and colours, others were unaffected by her light, and awfully

\* The Bank and the Exchange are in this street.

† Newgate has an opening into Ludgate street.



maintained an unvaried gloom : a "darkness visible," instilling terror and dismay.

Such apprehensions were gaining fast on our imagination, till an object of inexpressible sublimity gave a different direction to our thoughts, and seized the entire possession of our minds. The heavenly vault appeared to be all on fire : not exhibiting the stream or character of the aurora borealis ; but an immensity of light, through which the cinders, detached from the flames, traversed in eccentric directions, followed by trains of light, of diversified magnitude and brightness. Many streams of water rose majestically out of the engines ; and having gradually attained an elevation of thirty yards, suddenly burst and descended in a shower of glittering gems. This splendid phenomenon was succeeded by a multitude of sparks, and balls or columns of fire ; which, after assuming a variety of forms, vertical, spiral, and circular, vanished in slight columns of smoke, and left the sky in its usual appearance and serenity. The "passers by stood checked" during this exhibition.

All was infernal noise and wild uproar : would it had continued so for a time ! for we had insensibly approached a post, and felt, that we were admiring the wild and confused grandeur of the scene, we were witnessing. Our vessels were full ; we could not suppress our —.

These strong and pleasing sensations were soon forced to yield to others, arising out of the objects and circumstances around us. The loud clamour maintained during the luminous representation, was followed by the din of the watchmen. Clouds of blackguards came out of the lanes, and ran screaming about us. The girls of the town, too, held some

prey in chace, probably inebriated young men ; their laughings were reverberated from street to street, or carried through the windings of the alleys, and returned to the ear in unexpected wonder. Nor was the porter idle, though he is never to be heard, till jostling his victim, when he utters, "by your leave." The newsboy, in walking, howls all the time, certainly with the view of attracting attention : for being less stupid than many of the newsmongers, on whom he subsists, they would escape him, if he did not thus rouse their indifference, by stunning their ears. This is particularly the case with the quid nunc : at the hellish cry, the poor animal turns, stops and trembles : his pockets empty ; his hands fill ; his pence rattle, and he purchases the moment the fellow comes up to him.\* The catchpole too was busily employed close by us. Like our domestick officer of the same species, he delights in tormenting, and is admirably skilled in the art. He had now caught some poor travel-writer, as we understood by the noise, but was not disposed to let him go. By the action and noise, he must have forced him off the pavement several times, and as often forced him on, and carried him along, till the wretch, wearied with his vagaries and his hold, was forced into the spunging-house.

The intervals between these cries and roarings were filled by the noise of millions of other little beings. Every street, court, alley, lane, harboured some hundreds of inhabitants, endowed with the faculty of expressing their passions, wants, and

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\* The newspapers are sold by fellows in the streets, who constantly blow a horn, and are a real nuisance in many parts of London.



appetites, in different tones and modulations. The most remarkable was the voice of the ballad-singer. Shrill and sad, she did not quit her place, but seemed to merit the charity she craved. The moon, by this time, had sunk into the horizon; which was the signal for multitudes of link-boys to rush into the streets, and shed a new species of radiance round. In many places, where they shook their torches in numbers, they appeared like a shower of sparks, and in others, where thinly scattered, they emitted a smoky, stinking ray.

At length the day began to dawn; both the noisy and glittering world now withdrew, and left to London a silent and solemn repose of one half hour. This we employed in reflections on its immensity, and the number of its inhabitants, and the presumption of man in attempting to count them. Whoever dares to compose the history of London, must first pass a night where we did: he would there be taught the vanity of his views, and the audacity of his intentions. He would there learn, that, though gifted with a thousand years of life, and aided by ten thousand assistants, he still would be hardly nearer to his purpose: neither the time, nor the means, would be sufficient to portray, in their proportions, the buildings at his side, and with their affections, the inhabitants that dwell among them. Yet every city has its historian!—Eheu! jam satis.

Gentle reader, reflect that we have only extracted from this work a part of the trash contained in the first four chapters, and then sometimes pity reviewers.

## ART. 44.

*An Inquiry into the Chemical Character and properties of that species of Coal which has lately been discovered at Rhode-Island, together with some observations on the useful application of it to the Arts and Manufactures of the Eastern States.* Boston. Snelling & Simons. pp 21. 1808.

THE importance of the subject, and the interest which it has excited, has induced us to take an early notice of this pamphlet. The author commences his inquiry by stating, that his inducements to the undertaking arose from a wish to remove those erroneous impressions which were excited in the minds of many, from opinions which were formed of the qualities of this coal, founded either on ignorance or misrepresentation. He then takes a slight view of the geological situation of Rhode-Island, and describes the fossils which are found in the vicinity of the coal mine. Their mineralogical properties and their connection with the different veins of coal which have been discovered; from which description he draws this conclusion; that the appearances are such, as to leave no doubt, that the strata consist of what is called the true independent coal formation. The character of Rhode-Island coal is then described as follows:

Its colour is black, or greyish black, with a metalick lustre, it soils the fingers. Its fracture is slaty, but its cross fracture is conchoidal, and the sides of its natural divisions are sometimes covered with a ferruginous earth; It burns slowly, producing an intense heat, without smoke, and with a very light lambent flame, but emits no sulphureous or bituminous vapour, and when perfectly burnt leaves a very small quantity of grey ashes, the unconsumed



particles of it retain their original colour and lustre.

Specifick gravity from 1,450 to 1,750.

Having thus described its mineralogical character, the author proceeds to examine its chemical qualities, particularly to ascertain the quantity of carbon which it contains, and from experiments which seem to have been conducted with attention and accuracy, it appears, that it consists of 94 parts of carbon and 6 of ashes, but that it contains neither bitumen nor sulphur.

The use of coal in the arts and manufactures being but imperfectly understood in this part of America, the author is next induced to describe the different varieties of this article which are to be found in other countries, their various uses and properties, and by a comparison of each of these with Rhode-Island coal, to ascertain the particular purposes for which it is best adapted. In this part of the subject the qualities of coak and charcoal are also considered, and the essential distinction between those substances pointed out: from these observations and from the analysis which is given, the conclusions which are drawn, are, that Rhode-Island and Kilkenney coal are possessed of the same qualities and adapted to the same uses; that Rhode-Island coal comes nearer to the properties of pure carbon or charcoal, than most others which have been discovered, and that for those purposes in which charcoal will answer, it is equally applicable, and for many it is greatly superiour.

The author next proceeds to take a view of the different purposes in the arts, to which Rhode-Island coal may be applied with advantage, and to describe the best method of burning it, either in the large way, or for domestick use. The

experienced artist or manufacturer will be at no loss to determine on that species of fuel, which is best adapted to his particular purpose; but for the information of those who have as yet had no means of experience, we must refer to the pamphlet for instructions on this part of the subject, and it is with much satisfaction we find, that this species of coal is particularly calculated for the use of those manufactures which the genius and talents of our countrymen have already established and which are now flourishing.

Whether the prejudice, arising from habit, and the general use of wood, will permit an early introduction of this coal into domestick use, is a circumstance of much doubt. The author seems aware of this, and concludes this part of the subject in the following manner.

Those, who are persuaded, that this or any other coal can be made to burn in grates, will next inquire what are its advantages over wood, before they resign an article to which they are accustomed, and with which they are perfectly satisfied. To this I shall concisely reply, and upon this answer I rest its merits. First, such coal as this, when properly ignited, gives a more steady, intense, and durable heat. Secondly, it is much more economical, produces no disagreeable effluvia, and requires none of that attention to the renewal of the fire, which is so necessary in the use of wood. And, thirdly, from its emitting no sparks, and from the manner in which it burns, producing neither flame or smoke, many of those accidents arising from fire, which are at present so frequent from the use of wood in stores and dwelling-houses, would then be avoided."

On the whole, this pamphlet has afforded us much useful information. The author appears well acquainted with the subject, and his views of it are laudable and patriotick. It cannot be doubted, that this dis-



covery of pit coal at Rhode-Island will be of essential advantage to the Eastern States ; and if it is found, by experience, that it is possessed of those qualities which are here pointed out, the publick in general will feel great obligations to the author of this essay.

As a specimen of the style of the pamphlet, and of the general ideas of the author on the subject of manufactures, we shall conclude with the following quotation from the latter part of his essay.

It will readily be allowed, that the different branches of manufacture which are pointed out in these pages, are objects of the first consequence. The materials are obtained in abundance, and no greater proportion of labour is required, than in the present state of population can be spared from other pursuits ; they have also this advantage, that they have already been tried and succeeded.

Premature attempts to divert the channels of commerce, as well as to excite a rivalship in manufactures, however plausible they may appear in the reasoning of a philosopher, experience has shown them to be erroneous in theory, and dangerous in practice.

That species of industry, which has already succeeded, which has contributed to the wealth and prosperity of the country, which encourages a spirit of literature, and promotes the diffusion of knowledge, should not be rashly abandoned, for speculations, founded on false views of the real interests of the nation.

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ART. 45.

*Lectures on Jewish Antiquities, delivered at Harvard University, in Cambridge. By David Tappan, D. D. late Hollis Professor of Divinity in that Seminary. Published by W. Hilliard and E. Lincoln. 1807. 8vo. pp. 359.*

Not many years have past, since these letters were read in the chap-

el of the university, and many can still remember the lively interest they excited. The subjects are as delightful, as they are important. The history of the Jews, so entirely different from that of every other nation, marked by such astonishing events, and filled with wonders, which none but an Almighty arm could achieve, is of itself sufficiently attractive. But the government of this nation, their religion with all its minute and burdensome rites, was not merely to preserve them from the contagion, of idolatry and to cherish within them a pure and heavenly worship, but to prepare the way for that perfect dispensation, which in these later ages has been given to bless the world. Hence though it may not be true, that christianity must stand or fall with Judaism, yet as many powerful arguments in its support are derived from the Jewish history, every thing connected with the Jews cannot fail to be interesting to christians.

So far as we may judge from a single perusal of the work before us, we are persuaded, that no reader, to whom the name of theology is not repulsive, will ever regret the time he may bestow upon it. We think he will rise from it with his mind enlightened, and his heart affected. He will find in it no ostentatious display of learning, no laboured disquisitions, which serve for little else, than to show an author's ingenuity. But he will find, what is surely far more valuable ; the unaffected labours of a man, whose learning never made him forgetful of christian humility, whose heart was warmed by the contemplation of sacred truth, and who was desirous to impart of his knowledge, and to inspire in others something of the pious ardour which glowed in his own breast.



Compared with the works of some, who have made researches into this subject, the lectures of Dr. Tappan may appear too general or even superficial. But this objection will be removed, when we consider the design of the author, and the audience, for whom they were written. As a course of lectures for two classes of the students, they must have been completed within the short term of two years. Dr. Tappan, we believe, has embraced within the compass of a moderate octavo, all that is *very* important in the Jewish antiquities; we cannot therefore suppose, that the time, to which he was limited, would have enabled him to be very minute; nor would the drooping attention of an audience of under-graduates have suffered him to enter into extensive investigations, such as have been studied and admired in the works of Spencer, Calmet, or Warburton. It is surely as much as we can expect from a public lecturer, that he give a general view of the subjects, of which he treats. In this we think our author has been happily successful. He may be numbered among those useful writers, who, by simplifying the labour of others, and disencumbering learning of its lumber, render a subject, otherwise laborious, interesting and instructive to the most superficial reader.

The several lectures in this course, differ as might be expected, as well in the nature of the subjects, as in the manner, in which they are treated. Should we particularize those, which have given us the most pleasure, we should mention the lecture on the nature of the Hebrew worship, its sacrifices, and offerings; those on the character of the Prophets, and one on the origin of the religious sects, which divided the Hebrew nation. These are num-

bered as the 10, the 16, 17, 18, and 20th. From the first of these we select the following as a favourable specimen of our author's manner.

The sabbath was to the Jews the birth day of the world; it led them to recognize and adore the *divine* power, wisdom, and goodness of the Creator. It *effectually* taught them, that the Gods, which the heathen worshipped, such as the Sun, Moon, and Stars, were the mere creatures of that Being whom they celebrated. Thus it openly separated them from the whole idolatrous world. By calling them every seventh day to the devout acknowledgment of one eternal, omnipotent, all-perfect Being; it proclaimed and confirmed their abhorrence of the senseless and impotent, the impure and fictitious gods of the Gentiles. It kept them stedfast to the worship of Jehovah, and to a thankful, united celebration of his attributes and benefits. It allured them to this, by the sweets of rest after toil, and compelled them to it by awful punishment threatened to transgression. It conferred upon all classes of the people, the incalculable moral advantages and pleasures, which result from public religious instruction and devotion. It led forward the contemplation of the pious Jews, to that Heavenly rest, of which their sabbath was a lively figure and anticipation. P. 109—10.

We have called this a favourable specimen of our author's manner; yet even here our pleasure is interrupted by the unnecessary multiplication of epithets. They are probably used to express the ideas more fully; but while they fatigue both speaker and hearer, and impair the simplicity of the sentence, they seldom add enough to the meaning to compensate for the demand they make upon our patience and breath.

We should prefer the following extract as more simple; the exalted piety of the sentiment would of itself be sufficient to recommend it. Speaking of the sacrifice, which God required of Abraham, the lecturer asks:



Is it not wise and merciful in the Deity to put heroic virtue to the proof by great difficulties, to strengthen and exalt it by great efforts, and to crown its victories with high pleasure and glory? Was not Abraham's virtue thus proved and crowned? Was ever the triumph of the greatest military conqueror half equal to his at that moment, when God, by a voice from heaven applauded and blessed him for his pious heroism; when he restored to him that dear son, whom the obedient father had intentionally sacrificed? The prompt obedience of the patriarch was worthy of a great and good man. He knew and felt, that compliance with the will of God, however notified, was the first of human duties. He felt that his duty to his child was nothing, compared with his obligation to his infinite Creator; and that entire submission to him, was the only road to personal, domestick, and general happiness. P. 208, 9.

In his remarks in the ninth lecture upon the origin and moral tendency of circumcision, our author vindicates the divine wisdom, in imposing so peculiar a rite. He proves, that it was a part of the original dispensation communicated to Abraham, and thus replies to the assertion, which has been repeated by some christian, as well as infidel writers, that this, with other prominent rites of the Hebrew worship, was borrowed from the Egyptians. The passage is too long to be quoted, nor should we select it as a very *favourable* specimen of the author's style. But in speaking of the political importance of this rite, he says: "That we may duly appreciate this memorial, let us suppose the American people in the same situation with the early Hebrews, without the use of letters, depending on oral tradition, and visible symbols for the conveyance of historick and religious knowledge; how inestimable would be the effect of some standing ceremony, or mark

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in the flesh, which should transmit to every citizen, to the latest generation, the story and the virtues of his venerable ancestors; for instance, the superiour excellencies of the *American Washington!*"—P. 102, 3. We trust, we feel with every one, who knows how to appreciate talents, virtue, and patriotism, the most exalted reverence for the character of the "American Washington." The American Congress too, which our author seems to delight to mention, would once have commanded our respect. But these illustrations are too often introduced, and they have become too familiar to the "American" ear, to give that impression, not to say dignity, to these sacred subjects, which they certainly admit and require. The sentence, we have quoted, which, protracted as it is, we have not completed, may serve as an example of the length of many of our author's periods.

In the twenty-third lecture, he has considered, with some minuteness, that part of the Hebrew law, which prohibited the use of certain meats, as unclean. In referring to the religious rites of the Gentiles, of the Egyptians and Greeks, he has displayed his mythological and classical skill. To those, who wonder at the divine wisdom for prohibiting to the Jews a meat "so delicious to many as that of swine," he tells them, "that this animal was subject to a contagious disease, which formerly prevailed in Palestine, and that the flesh of it produced cutaneous distempers in that climate. Besides, this creature exceeded all others in natural filth; and therefore must have been peculiarly detested by a people, habituated by their law to the nicest purity." How far the former is



historically true, and how far our experience of modern Jews will justify us in admitting the latter, we will not pretend to determine.

We were interested in Dr. Tappan's account of the Essenes. This sect has excited much enquiry, and from their religious retirement and severities, have been said to resemble the modern sect, vulgarly called the Shakers. Our author shows, that, as on the one hand, the papists cannot draw any arguments from the principles of the Essenes in favour of their works; so neither on the other, can the early christians be justly charged with copying any of their austerity.

In his lectures on the prophetick character, which are among the most interesting in the volume, Dr. Tappan considers a serene and composed frame of mind as a pre-requisite to receiving the spirit of inspiration. He grounds this idea on two facts, which he relates from scripture. The celebrated translator of Isaiah, however, is of the opposite opinion. He supposes, that the affections were first elevated to an unusual height, and that it was in the moments of pious transport, or under the influence of vehement passion, whether of joy or grief, that the prophetick spirit was imparted. A tranquil state of mind is undoubtedly necessary for the right performance of the common offices of devotion; but whether the reception of so exalted a gift as that of prophecy would not have been accompanied with corresponding emotions, is the question in dispute. Dr. Lowth has displayed on the subject his usual ingenuity; but which of these opinions is best supported by reason and scripture, must be left to abler judgments than our own to decide.

In his vindication of the prophetick character from the senseless malice and ridicule, with which some of the enemies of religion have affected to treat it, we think our lecturer has been particularly successful. And we would recommend to any, who may be disposed to repeat, what has so often been refuted, to remember that trite but useful maxim, that "*ridicule is not the test of truth*:" and that the bare repetition of the stale and impious wit of others, proves nothing but barrenness of invention, and depravity of heart.

In his two last lectures, our author takes a view of the characters and institutions of the Hindoos, compared with those of the Hebrews, a comparison suggested, no doubt, by Dr. Priestley's work on this subject. "To this he is induced by the efforts of some recent writers to give the religion of this people a precedence both of date and genuine worth to that of the Jews." He relates with some minuteness the absurd doctrines, the senseless rites, and the barbarous sacrifices of the former, and leaves the reader to judge between these and the pure and exalted worship of the latter. After telling us, that the institutes direct the Bramin to begin and end his lecture on the Vida with pronouncing to himself the syllable *our*: for unless this syllable precedes, his learning will slip away from him; and unless it follow, nothing will be retained.—We should think there was but little room for dispute, yet these two lectures, which are among the longest in the volume, are far from being uninteresting. He has probably given a faithful general view of that singular nation, and where he has not chosen to rely on himself, he



has drawn from the rich and learned stores of the ingenious Sir William Jones.

The volume closes with the two lectures, with which our author commenced a course of ecclesiastical history. They contain the common account of the state of the world, previous to the introduction of the gospel, and of the early history of our Saviour. Every friend to religion and learning will regret, with the editor, "that Dr. Tappan did not live to finish his intended course upon this highly interesting subject."

The style of these lectures, though not remarkably polished, is deficient neither in beauty nor force. Excepting the redundancy of epithets, and the length of sentences, which sometimes weary us, we should call it easy and perspicuous. So far as we may judge, it is well suited to the composition of a lecture, and we think it often resembles the warm and animated language of Dr. Doddridge. The author hunts for no unusual figures, nor seeks to dazzle by any studied brilliances of expression. He seems to feel the power of truth; and, as the English translator has said of Justin Martyr, "writes like an honest servant, who is more concerned about the faithful delivery of his message, than about finery, and flowers of rhetoric." By this we would not be understood to mean that his style is devoid of ornament. The figures he sometimes employs are happily fitted to illustrate his meaning, and to give dignity and impression to sacred truth.

From the easy carelessness, with which we should suppose our author to have written, there will probably be found much, which either the rig-

our or the fastidiousness of criticism would reject. But in justice it should be remembered, that the work is wholly posthumous. Those compositions, which in the course of delivery are corrected and embellished by the speaker, would appear very imperfect, if immediately given to the press. Had Dr. Tappan been permitted to complete his work, and to present it with his own hand to the publick, there would perhaps have been no room for even the trivial objections, which we have ventured to make.

On the whole, if we may judge from the instruction and pleasure we have ourselves derived from this volume, we should say, that those, who have yet to learn something of the subject, will here find an interesting view of the Jewish dispensation, and affecting proofs of the wisdom and goodness of its author. To those, to whom the subject is already familiar, it may be a pleasing review of their studies; and all will see displayed, not only the talents, but the unaffected piety and simplicity, which so eminently adorned the life of the writer.

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ART. 46.

*Memoir of the Northern Kingdom, written A. D. 1878. By the late Rev. Williamson Jansenykes, LL.D. and honorary member of the Royal American Board of Literature. In six letters to his son. Now first published, Quebec, A. D. 1901. 8vo. pp. 48.*

This is a production generated by the temper of the times. The pretended author, whose barbarous name it is too much trouble to copy, undertakes, towards the close of this century, to give an account to his



son of the troubles, which had previously taken place in the United States, and which ended by the formation of a Southern and Northern Kingdom, while the middle states constituted a republick. Were we to occupy ourselves in speculations of this kind, we should not be disposed to predict the future fate of the country exactly as the author has done, even if we admitted the notion of the destruction of the present Union. The idea of anticipating the events of futurity, is not new, but this opens a wide field for ingenuity and political sagacity, if it be lawful even to think on the subject. The style of this publication is very good, but it has been too hastily written to preserve more than a momentary existence. The author possesses or affects the candour, which is natural, when treating about the political characters of *past times*.

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ART. 47.

*The Constitution and Associate Statutes of the Theological Seminary in Andover; with a Sketch of its Rise and Progress.* Boston, published by Farrand, Mallory & Co. Belcher & Armstrong, printers. 1808. 8vo. pp. 68.

*A Sermon, preached at the opening of the Theological Institution in Andover, and at the Ordination of Rev. Eliphalet Pearson, LL. D. By Rev. Timothy Dwight, D. D. President of Yale College.* Same printers. pp. 38.

HAVING in our Review for November last examined at great length the principles of the Theological Institution, and deprecated their influence, we now proceed to give a brief character of the literary performances on the day of its consecration.

A historical sketch &c. by Eliphalet Pearson, LL.D. occupies the first eight pages. The origin of this Theological Institution is to be traced, says the Dr. to the Academy in Andover, in which the "promotion of true piety and virtue," was the first and principal object. We next find a new argument, never thought of by the Theologians of the old world, and unknown to our pious ancestors, to prove the existence of a Deity: "That so many persons, in different sections of the community, should at the same period, and without communication, be impressed with the necessity of such an institution, an institution unnamed in the annals of this country and of Europe; and that men, possessing the ability, personally unknown to each other, should at the same moment be moved, with almost unprecedented liberality, to devote their property to the education of a pious and learned ministry, must compel, one would think"—what? "even atheism itself to acknowledge that there is a GOD in heaven, who ruleth among the children of men."

The next paragraph explains the object of the new Institution to be the illustration and maintenance of "the great system of revealed truth, contained in the Bible, avowed by the Reformers, embraced by our forefathers, and expressed in the assembly's catechism." The Doctor warns us not to consider that system, sectarian, "which has been received and professed by *all* Protestant churches in Europe; which was the faith of the first settlers of this country, and is still the faith of *the great body* of their pious descendants." But the epithet "sectarian" belongs, it is said, to "some individuals, *who call themselves christians*," but who "have renounced



the doctrines of the reformation in general, or any cardinal doctrine in particular." Of this sentiment the liberality is equal to the correctness in the preceding statement: the Doctor's charity is excelled only by his modesty.

The style of the "sketch" is sometimes chargeable with harshness, and sometimes with want of precision; but its chief fault is that refinement, which, in a young man's writing, might be called finical. In the ardour of the author's feelings, his nominative case forgets the verb; he calls the late lieutenant governor Phillips a "paragon of publick spirit:" and of the Academy he prays, "May this monument of his wisdom and piety be as lasting as time; and may the expansion of it stimulate many to come and do likewise." We believe the "expansion" of a "monument" seldom "stimulates" spectators, except to run away. Of the connection between Phillips's Academy and the Theological Seminary, the Doctor says, justice and gratitude require us "to recognize the former as the radix of the latter, and as the embryo of its future manhood." As christians, we hope that the pretty motto of a picture in our old Lily's grammar, *radix doctrinæ amara, fructus dulcis*, may never be reversed in its application to this Institution; but, as simple readers, we should adopt, for the Doctor, the words of humble Moth, respecting the erudite Holofernes, Nathaniel, and Armado: "They have been at a feast of languages, and stolen the scraps."

The sermon of Dr. Dwight is judicious in its subject, regular in its division, well adapted in its sentiments, but frequently impure in its style. All, who heard it with delight, however, will peruse it with

pleasure. Of the style we may be permitted to notice a slight fault, since the high reputation of the author, which this sermon, perhaps, will not diminish, might give it currency without examination. "A cold preacher," says the Doctor, "naturally makes a frozen audience," which to us seems a gelid pun. "Should he escape this censure, the sympathy (if I may call it such) of a stagnant countenance, a marbled posture, and a lifeless tongue, will reach every heart in his congregation." Polonius would have quarrelled with one of these combinations. "The beautified Ophelia. That's a vile phrase; beautified is a vile phrase." To marble applies not to posture, but to variegations of colour. Too many similar violations of pure English idioms, and some of grammar, may be found.

The charge of the Rev. Jonathan French is simple, affectionate, pious, monitory, evangelical, and excellent throughout.

The right hand of fellowship, by the Rev. Jedidiah Morse, D.D. is historical and solemn; and would be affectionate, but that the Doctor of Divinity has confuted some of the observations of the Doctor of Laws, and overturned the powerful argument, we mentioned before, "From the days of Samuel the prophet, theological institutions have existed in the world, whose object has been to educate young men," &c. says Dr. Morse. "An institution, unnamed in the annals of this country, and of Europe," &c. says Dr. Pearson. Dr. Dwight's sermon, too, speaks largely of the universities of the Levites, of the schools of the prophets, &c. And can it be believed, that any christian nation has neglected to found and endow institutions for instruction in



our holy religion? What were the monasteries of all the religious orders in popedom? What are the universities of the established churches in the two divisions of Great-Britain, and of the Dissenters' academies in England? What were the colleges of the Jesuits, especially, all over the world, except in our own country? And what is the meaning of "Christo et Ecclesiæ" on the arms of our own Alma Mater, founded and endowed by our pious ancestors?

We will notice one other disagreement. "The LORD hath prospered, and, we confidently trust, will prosper, an Institution, which *you have been eminently instrumental, with others,* in raising to advance his glory," &c. When Dr. Pearson, as before quoted, wrote: "That so many persons, in different sections of the commu-

nity, should at the same period, and without communication, be impressed with the necessity of such an Institution," &c. every reader understood it as a proof of the government of an omnipotent power, as it was certainly manifested without the intervention of human exertion in "impressing" "at the same moment" on the hearts of certain persons, who never communicated together, a sense of the necessity of this Seminary. But the immediate agency of heaven is no longer discerned; the beautiful fabrick of providential favour is totally overthrown, even by the candour of Dr. Morse, one of the most zealous favourers of the Institution. It is really a pity, that the Doctor, who delivered the historical sketch of the Theological Institution, was ignorant of its history.

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### LITERARY INTELLIGENCE.

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So many valuable books, particularly in classical and oriental literature, have been published by the University of Oxford during the last fifty years, that it will gratify, we doubt not, some of our readers to know what has been lately done, and what is now doing, at the Clarendon press.

Dr. White, author or editor of many well known works, has just published the second volume of his *Novum Testamentum Græcum*; with the various readings, which, in Greisbach's judgment, are to be preferred, or to be considered as equal to the received text. It is not necessary to add, that the learned Professor published *Testamenti Novi Versionem Syriacam Philoxenianam* at the Clarendon press, in 1778, the *Diatessaron* in 1803, and the *Speci-*

*men Historiæ Arabum*, by Dr. Pococke, in 1806; nor that he has also published the *Political and Military Institutes of Tamerlane*, with a first volume of *Ægyptiaca*. A second volume of the latter will not be published by Dr. White, as intended. But the learned Professor, Anthony Sylvestre de Sacy, of Paris, editor of *Chrestomathie Arabe*, will give a French translation, accompanied with the Arabic original and notes, of that work, which was to have composed Dr. White's second volume. Professor White is also preparing for the press, the *Sylloge Crisews Greisbach*.

Mr. Mozely, a gentleman of this university, distinguished for his acquaintance with Arabic literature, has just published his *Vita Abdollatiphi*, in Arabic and Latin, a work



to which Arabic scholars have for some time been looking with considerable expectation.

It will afford pleasure to our classical readers to hear, that a new edition of Hephæstion's Enchiridion on Greek Metres, a work much wanted, is now in the Clarendon press, and that the editor is so excellent a scholar as Mr. Gaisford, of Christ-church.

Biblical students will be glad to be informed, that though Dr. Holmes has been some time dead, his transcripts of MSS. are, not lost. Of his Old Testament, from the Greek version of the Septuagint, with various readings, the Penta-teuch, with the Prophet Daniel, and a General Preface, have already appeared. They were published in separate numbers. Two gentlemen of the university are now employed in collating the transcripts of MSS. brought by Dr. Holmes into this country, and another number of this work may be expected soon.

The following works are also in the press: Lowth de Sacra Poesi Hebræorum, 2 vol. 8vo. Euripides Græce, Notis Musgrave, 8vo. Sophocles Græce, notis Elmsley, 8vo. Wytttenbachi Animadversiones in

Plutarchi Moralia, 4to. and 8vo. These animadversions will, in bulk, nearly equal the original work. One volume of the former has not yet appeared, but is in great forwardness. Andronici Rhodii Ethicorum Nicomacheorum Paraphrasis, 8vo. Cicero de Oratore, 8vo. Terentii Comædiæ, 18mo. Shuckford's Connection of the Sacred and Profane History of the World, 2 vols. 8vo. Bishop Burnet's Abridgment of the History of the Reformation, 8vo. Herodotus ex Editione Reizii, 2 vols.—Republications, also, of Aristotle's Ethicks, and Xenophon's Anabasis, are in forwardness.

That important improvement in the art of printing called the Stereotype, so zealously promoted by the ingenious Lord Stanhope, has been introduced here. The excellence of this mode of this printing, as is well known, consists in its cheapness and correctness; but, from its nature, is applied only to works of rapid sale. The only books hitherto stereotyped by Mr. Collinson, the university printer, are bibles; but, in due course of time, school-books, and other works that are in great demand, will be stereotyped.

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## CATALOGUE

### OF NEW PUBLICATIONS IN THE UNITED STATES, FOR DECEMBER, 1808.

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*Sunt bona, sunt quædam mediocria, sunt mala plura.*—MART.

#### NEW WORKS.

Analysis of the late correspondence between our Administration to Great Britain and France, with an attempt to show what are the real causes of the failure of the negociations. 8vo. Russell & Cutler.

A sermon delivered at the Ordination of the Rev. John Codman, to the pastoral care of the second church of Christ in Dorchester, Dec. 7. 1808, by William Ellery Channing, pastor of the church in Federal Street, Boston: Boston, Belcher, printer. 8vo. pp. 24.



The Deerfield Collection of Sacred Musick, compiled from the most approved authors of ancient and modern times. price 62½ cents.

Mr. Giles' speech, delivered in Senate of the United States, on Thursday, 24th November, 1808, on the Resolution of Mr. Hillhouse, to repeal the Embargo Laws. B. Parks, printer, 8vo. pp. 23.

Mr. Quincy's speech on the first Resolution reported by the committee of Foreign Relations. Greenough & Stebbins, printers. 8vo. pp. 23.

A view of the Rights & Wrongs, Power and Policy of the United States of America, by Charles Jared Ingersoll. C. & R. Conrad & Co. Philadelphia.

#### NEW EDITIONS.

Hastings, Etheridge, & Bliss, of this town, have published the 6th volume of Rollin's Ancient History of the Egyptians, Carthaginians, Assyrians, Babylonians, Medes and Persians, Macedonians, and Grecians, by Mr. Rollin, late principal of the University of Paris, professor of Eloquence in the Royal College, and Member of the Royal Academy of Inscriptions and Belles Lettres. Translated from the French. Illustrated with Maps. 8vo. pp. 603.

Matthew Carey, Philadelphia, has lately published the following works:—Christian Economy, price 25 cents; Letter Writer, 50 cts; David's Psalms, 37 cts.; Elizabeth, or Exiles of Siberia, 100 cts.; Taciti historiae libri quinque, 112 cts.; Pablo y Virginia, (Spanish) 100 cts.

#### WORKS IN PRESS.

Mr. E. W. Kendal has in the press, Travels in Lower and Upper Canada. The work, which will be illustrated with plates, is expected to form one volume, quarto, and will be published in England about the time of its appearance in America.

Matthew Carey, Philadelphia, has in the press, Simson's Algebra; Ladies' Library; Gulliver's Travels, complete; Gay's Fables; Pamela, abridged; and David's Psalms, small.

I. Hoff, Charleston, S. C. is publishing a treatise on Martial Laws and Courts Martial, as practiced in the United States of America, by Alexander Maccomb, esq. Major in the U. S. Corps of Engineers, late Judge Advocate on several special trials, M. U. S. M. P. S. & C. & C. Recommended by Major General Pinckney and Major Davie. To contain about 400 pages 8vo. fine paper, price 3 dols.

#### WORKS ANNOUNCED.

Charles Tappan of Portsmouth, N. H. proposes publishing by subscription an essay on military law, and the practice of courts martial, by the Hon. Alexander Fraser Tytler, formerly Judge Advocate of North Britain, and now one of the Judges of the court of Sessions in Scotland. To be printed in one vol. 8vo, on a new type and fine paper.

Matthew Carey, of Philadelphia, will shortly put to press, an edition of Ferguson's Astronomy.

Proposals have been issued at Bennington, (Vermont) for publishing by subscription, a political work, to be entitled The Hornet, or a Republican Lash for Tories' Backs.—The work to be printed weekly, on paper of a demi size, in 8 pages. Price one dollar per year, payable in advance.

#### ERRATUM.

In the last Anthology, page 594, title Silva, article *Raphael Mengs*, for "daughters" read "sistere."



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